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SACERDOTAL ENNUI.

Nunquam sis ex toto otiosus; sed aut legens, aut scribens, aut orans, aut meditans.—*Thomas a Kempis.*

Let every man be occupied and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sydney Smith.*

Thrift of time will repay you in after-life with a usury of profit beyond your most sanguine dreams, and the waste of it will make you dwindle, alike in intellectual and moral stature, beyond your darkest reckonings.—*W. E. Gladstone.*

IN few paradoxes does a more sterling truth underlie an apparent absurdity than in the old saying: the hardest of work is doing nothing. There is as much sound philosophy as epigrammatic point in the oft-quoted aphorism of that seventeenth-century Bishop who, on being told that he would wear himself out by his constant application, replied: "It is better to wear out than to rust out;" and Shakespeare minimizes rather than exaggerates when he says,

> "If all the year were playing holidays,
> To sport would be as tedious as to work,"

for while the golden mean is undoubtedly a judicious admixture of work and play, it is easily demonstrable that habitual indolence is fraught with far more unhappiness than is incessant activity. The toiler whose mind or body is engaged from daylight to dark in a constant round of

drudgery may not be an enviable mortal, but his lot is distinctly preferable to the languor-stricken do-nothings who lie

> "Stretched on the rack of a too easy chair,
> And by their everlasting yawns confess
> The pains and penalties of idleness."

And yet, miserable as is the condition of the sufferer from ennui, he does not generally elicit, nor does he at all deserve, the compassion of his fellows; for ennui is a disease whose attacks he who wills may readily foil, and one of which every man, however severely stricken, is competent to cure himself. If there is one victim of the complaint less pitiable, because less excusable, than another, it is assuredly the man who has more than sufficient real duties fully to occupy the time which, unemployed, hangs heavily on his hands, who finds life weary, monotonous, "flat, stale, and unprofitable," not because he has nothing to do, but because he shirks the duty of what ought to keep him busy. Now few men, it would seem, can so constantly find worthy employment ready to their hand as can the priest; yet it is to be feared that the title of this paper is descriptive of a condition not altogether phenomenal, nay, that even a cursory review of the clerical ranks would disclose not a few cases of intermittent, if not chronic, sacerdotal ennui.

If this statement, on the face of it, appears somewhat odd, it is probably because the reader is still more or less dominated by a venerable tradition handed down from the days of our pioneer missionaries. According to this tradition, the priest is a man whose normal condition is one of overwork. The demands upon his time are so multiplied, so continuous, and so urgent that he rarely has a minute which he can call his own. What with sick-calls, the confessional, the charitable visitation of his parishioners, and the worrisome administration of temporal affairs, his energies are taxed to the utmost; and if "the poor man" can snatch from these imperative duties an hour or two of leisure during which to think over his weekly instruction, it is fully as much as he can accomplish.

There seems to exist, also, an amiable conspiracy among Catholic editors, and Catholic writers generally, to accept this traditional estimate of the pastor's ordinary occupation as correct, and thus to foster the opinion that the priesthood is a profession whose members habitually display an intense activity, overtaxing their brains, exhausting their nervous systems, and literally working themselves to death. No notice of a new volume of sermons, for instance, appears to be complete without some such comment as: "The book will prove a boon to the overworked pastor whose exhausting labors leave him scant leisure for the preparation of his Sunday discourse;" and most references to the clergy whether in the Catholic paper or the Catholic novel, are calculated to convey the impression that as a body they are the busiest of men.

Now, however accurate this notion of the priestly life may once have been, when pastors were few and parishes comprised whole counties; however approximate to truth it still is as to many zealous priests, notably those in large cities, it must, we think, be conceded that as an estimate of the ordinary life of the average priest in our day, the notion is not a little exaggerated.

An examination of the most comprehensive mortuary statistics will hardly disclose the fact that the majority of priests, or indeed an appreciable number of them, "die at the top," or succumb to the nervous exhaustion consequent on a steady strain of overstimulus and prolonged fatigue. In the ordinary routine of the pastoral life the priest is not forever attending sick-calls, granting interviews to importunate parishioners, visiting the schools, supervising the erection of church, presbytery, or hall, or engaged in other equally exacting parochial duties that rob him of all leisure. The desirability of such surplus labor may be a matter of opinion, its non-existence in the average sacerdotal life is a matter of fact.

Apart from particular seasons of the ecclesiastical year, such as Christmas-tide and Paschal-time, when the pressure of work is unusually great, even the busiest city priest has

a fair amount of leisure; and the pastor of the small town, the village, or the country parish is assuredly not overburdened with a multiplicity of avocations to which, irrespective of his inclinations, he must devote his time. Of imperative duties, in fact, duties whose performance he cannot well forego, the country priest as a rule has too few rather than too many; and hence he is particularly liable to suffer from the insidious attacks of that mental lassitude to which we have given the name of sacerdotal ennui.

Granting that the rural priest is scrupulously thorough and exact in the performance of all his pastoral duties, he must still have at his command, during at least five days of the week, a considerable amount of time of which the disposition depends entirely upon himself. His day is usually one of sixteen hours; and, on an average, perhaps one-fifth of that time is sufficient for his correspondence and the transaction of business of all kinds. Morning prayer, meditation, Mass and thanksgiving do not ordinarily consume more than an hour and a half. If we allow an hour for the recitation of the Divine Office, and another hour and a half for a visit to the Blessed Sacrament, the beads, spiritual reading, examination of conscience, and night prayer, we are probably not minimizing the norm of sacerdotal piety; and, in granting three hours for meals and necessary physical exercise, we conclude an estimate that is liberal rather than niggardly. There still remain at the disposition of our country priest about six hours of his day; and on the judicious or unwise employment of this leisure depends principally his habitual serenity or disquietude, his cheerfulness or ennui.

How may this free time be best utilized? As to a considerable portion of it, there can be no question. It should be devoted to study. "I do not believe," says the Spanish Jesuit, Father Mach, "that a greater injury can be done to God than to render useless the designs of His providence, to trample underfoot His most precious commands, to contemn the most terrible threats of His sovereign majesty. Now, this is just what is done by the priest who does not apply himself to study." Virtue should be, of course, the distin-

guishing characteristic of one who is consecrated to the service of God; but virtue, even in an eminent degree, is not the sole requisite of the model priest.

"Knowledge and piety," says St. Francis of Sales, "are the two eyes of the perfect ecclesiastic; because, according to the expression of a celebrated council, '*sicut doctrina sine vita arrogantem facit, ita vita sine doctrina inutilem reddit.*'" We have already assumed, in the estimate we have given of the partition of his average day, that our priest possesses a not inconsiderable fund of piety; so there need be no scruple in advising him to acquire all the knowledge possible to his capacity. Supposing him endowed with a modicum of common sense, the danger of his learning's becoming so extraordinary as to engender pride is perhaps not sufficiently proximate to inspire any very grave fears; and in any case active pursuit of knowledge, even at the risk of incidental conceit, is preferable to stupid vegetation in an ignorance that may well become shameful.

It need hardly be said that a priest who has conceived the idea that his days of obligatory study terminated with his seminary life, and whose text-books on Holy Scripture, dogmatic and moral theology, canon law, ecclesiastical history, the councils, and sacred eloquence have accordingly been assigned to a condition of "innocuous desuetude" in a rarely disturbed bookcase, possesses a sadly inadequate notion of what is demanded by the dignity and sanctity of the profession which he has embraced. Granting that his course of studies in college and seminary was even exceptionally brilliant, and that, when ordained, his knowledge of the foregoing subjects was as uniformly thorough as it is occasionally superficial, the reviewing of them all from time to time, at least in his text-books, if not in more comprehensive treatises, would still be a peremptory duty rather than an optional task; for without such review he cannot competently discharge his functions in either the confessional or the pulpit.

Some portion of a priest's spare time, then, should be devoted to serious study. Prolonged application of the mental faculties, however, is unquestionably fatiguing.

Most of us yield a ready assent to the dictum of Ecclesiastes, "Much study is an affliction of the flesh," and so the deliberate acquisition of knowledge need not monopolize the leisure of even the most conscientious clergyman. Another occupation to which several hours a day may well be given, is one closely connected with study, and indeed often identical with it—solid reading. No lover of good books, no man with a taste for what is best in literature need ever know the boredom of slowly dragging hours, or want a bright companion in moods however sombre. "After the grace of God flowing to us through the channels of prayer and the sacraments," says Brother Azarias, "I know no greater solace to the soul than the soothing words of a good book;" and it would be well if all priests could truthfully say as much.

Comparatively few clergymen, perhaps, read too little as to mere quantity; but some read with too little method, or with none; and others feed their minds with innutritious bran instead of genuine literary grain. Desultory, unmethodical reading is good neither as a cure for ennui, nor for any other useful purpose whatever. On the contrary, as the author of "Guesses at Truth" declares, "it is indeed very mischievous by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention, which of all our faculties most needs care and is most improved by it."

As to the quality of the matter read, just as there are in Chicago, according to a recent magazine writer, "circles in which to read novels (above the level, say, of the 'Duchess,' or the late Mr. Roe) is to be thought 'literary' and quite on the heights of culture," so in the clerical world there are circles in which the light infantry of literature is regarded as its heavy artillery. While it may be extravagant to assert that the reading of some priests, apart from the Breviary, is restricted to "the papers" and novels (as often trashy as good), it is certainly within the limits of truth to say that far too much time is wasted on these ephemeral productions. Any man, not bent with malice aforethought on killing time,

can read his daily paper in from five to ten minutes; and the perusal of even a good novel should be looked upon as merely the infrequent reward of exhausting mental work. There is, of course, one species of periodical literature which the priest not only may, but *should* read, of which indeed he cannot afford to deprive himself—the ecclesiastical magazine—such a publication as the *Irish Ecclesiastical Record* or this REVIEW.

Yet another avocation to which a portion of priestly leisure may profitably be given up, is the producing of literature—writing. No priest, we take it, is less liable to become the victim of ennui than he who, in his spare hours, becomes a literary worker. Whether he be engaged in evolving a book of his own or reviewing that of another, composing a sermon or a lecture, writing a magazine article or a sketch for the diocesan journal, or even scribbling verse that he would like to believe is poetry, he finds the hours all too swift, and welcomes abundant leisure as a blessing, not a burden. If half the time which some ecclesiastics spend in "indolent vacuity of thought," or which they fritter away on trifles that are the merest masks for idleness, were utilized in the production of even the most unpretentious forms of literature, the result would be as beneficial to the Catholic public as salutary to the writers themselves.

The other ways and means of legitimately disposing of such time as may be left to the priest after the conscientious discharge of his more prominent duties need not be enumerated, as there is no tendency to ignore them or to employ them too seldom. Study, reading and writing have been insisted upon because they are, we think, the avocations most in harmony with the sacerdotal character, and those to which the greater portion of an ecclesiastic's leisure may best be devoted. In any case, innocent occupation of whatever kind is immeasurably better for soul and body than listless inactivity. The indolent man has a hundred temptations to the busy man's one; and experience is not wanting to prove that, even in the priesthood,

"Satan finds some mischief still for idle hands to do."

ARTHUR B. O'NEILL, C.S.C

ADAM'S RIB—ALLEGORY OR HISTORY?

PLATO, in the fourteenth section of his Symposion, relates the history of the formation of man and woman in the beginning of creation. He tells how originally they were but one being, possessed of two heads, four arms and so forth, and endowed with wondrous strength; how this powerful creature in the pride of its life, attempted to scale the heavens, threatening to invade the stronghold of the gods; how Jupiter thereupon resolved to weaken the power of his creature by cutting it in twain, thus forming two beings very like each other and partly dependent upon one another for help.

No intelligent student of Holy Writ can fail to recognize in this story of the Greek philosopher the distorted record of a tradition which had lost its original likeness in being coupled with the extravagant myths of pagan superstition. Compared with Plato's account, whose cynicism is easily understood, how different in motive and tone is the Mosaic record of man's first creation. "And the Lord God said," we read in Gen. ii, 18 ff., "it is not good for man to be alone: let us make him a help like unto himself. And the Lord God having formed out of the ground all the beasts of the earth and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself. Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam. And Adam said: This is bone of my bones, and flesh of my flesh: she shall be called woman because she is taken out of man."

In place of the flippant cynicism of the philosopher, we have here the sober earnestness of the inspired writer; in place of the supreme egotism of the heathen gods—it is not good for them that man is one—the scriptural writer indicates

the loving care of the Lord God over His creatures—"it is not good for man to be alone." According to Plato, the division of the one man into two is a punishment: "but if they shall think fit to behave licentiously, and are not willing to keep quiet,' said Jupiter, 'I will again divide them, each into two, so that they shall go upon one leg, hopping." According to Moses, Eve's formation is only the execution of the decree: "let us make him a help like unto himself." The Greek philosopher tells of Jupiter's ordering Apollo "to turn the face and half of the neck [of every man cut into two] to that part where the section had taken place, in order that seeing the cutting man might be better behaved than before." The inspired writer knows of no such distortion of man following Eve's formation; all he tells us is that God took one of Adam's ribs and built it into a woman. It is true that Plato's gods heal the wounds resulting from the bisecting operation: Apollo "pulling the skin together on every side like a contracted purse over that which is now called the belly . . . tied it up at the middle of the belly, now called the navel. He then smoothed the greater part of the remainder of the skin and jointed the breast, having an instrument such as shoemakers use when they smooth wrinkles of the leather on the last. But he left a few wrinkles on the belly and navel as a memorial of their original suffering." Moses knows nothing of all these philosophic dreams; he soberly tells us that the Lord God took one of Adam's ribs, and filled up flesh for it. According to Plato's account, men after their bisection died of famine and idleness, because "they had a great desire to grow together," even as Narcissus died by constantly viewing in the water the reflection of his body, with which he had fallen in love. The inspired idea of love differs widely from the pagan. "This is bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh." And in post-Mosaic times, this will be a great sacrament, but "in Christ and in the Church." What Plato adds about man's original

locomotion after the manner of tumblers, and about his turning in a circle on his eight limbs, is so flippant and manifestly absurd that it cannot bear comparison with Moses' account of man's primeval dignity.

Considering all these striking discrepancies between Moses and Plato, their agreement about the one fact that woman has been formed out of man becomes the more remarkable. Whether Plato learned this truth from an ancient tradition, or from his intercourse with the Jews and his perusal of their sacred books, is a question beyond the present scope of the writer. All we desire to point out, is that the inspired record of Eve's production, understood in its literal sense, involves none of the absurdities which are at times ascribed to it. Even Voltaire has been obliged to confess that the Mosaic record, regarded as an allegory, contains a most beautiful and instructive lesson concerning the unalterable peace and love which ought to exist in married life, where the souls of the consorts ought to be one, even as their bodies are one. We might reply, that if Moses' account, taken allegorically, is so eminently instructive, why should it lose this characteristic in its literal sense? At least, it ought to be granted that from this point of view the real occurrence of events, narrated in the Mosaic account, is not opposed to sound reason.

But Voltaire has not even the merit of being the first to view Moses' report of Eve's formation as an allegory. Philo[1] says: "What has been said about this, is a fable. For how can one admit that a woman, or a human being in general, has been made out of the rib of a man? And what can prevent God from forming woman out of the earth, as He has formed man? There is the same agent in both cases, and the material is almost infinite." And further on, Philo reasons as so many of the later rationalists have reasoned after him: Was it the right or the left rib out of which Eve was made? Why could not Eve be formed out of the organic or inorganic bodies which existed in Paradise in abundance? Origen's

1 Lib. iii, leg. alleg., Francofordiae 1629, p. 844.

love for Philo's allegorical explanation of the Old Testament history is too well known to need special mention here. But even the later writers, explaining the history of Eve's production from a Christian point of view, have given it an allegorical meaning. Cajetan, among others, has acquired special notoriety on account of the reasons he gives for the allegorical interpretation, reasons which are taken both from the text of Moses' account and from its context.[1]

1.—The text, Cajetan argues, taken literally, involves an absurdity. For the rib taken from Adam, was either one of the ordinary number, or it was an extraordinary, supernumerary one. If it was one of the ordinary number, Adam after Eve's formation was a cripple. If the rib out of which Eve was formed, was a supernumerary one, Adam had been created a monster. Now both of these consequences contradict sound reason.

Moreover, the argument of the text's literal meaning, based on God's pronouncing the words "it is not good for man to be alone" after Adam's creation, and on Eve's formation subsequent to these words, is met in the marginal notes of Cajetan.[2] The phrase, we are told, is nothing but an expression of the divine decree regulating God's general economy concerning man. Chronologically speaking, therefore, Eve was not formed after Adam's creation, but both were produced simultaneously.

2.—In the second place, the Cardinal argues for the allegorical meaning of the history of Eve's formation from its context.

a.—According to the literal meaning of the context, the author says, God seeks among all the beasts of the earth and the fowls of the air for a help like to Adam. Only when He cannot find what He seeks, God proceeds to the formation of Eve. Hence, the context's literal meaning is not in keeping with the divine dignity.

b.—Again, the real production of Eve had taken place on the sixth day of creation, for we read in Gen. i, 27 :

1 Comment. in Gen. ii. 21 ff. 2 l. c. ed. Lugdun. 1639.

"And God created man to His own image; to the image of God He created him, male and female He created them." Consequently, we cannot suppose that the account of the second chapter of Genesis according to which Eve is built later out of the rib of Adam, must be taken in a literal sense.

c.—This view is confirmed by God's command: "Increase and multiply, and fill the earth,"[1] a command which would have been unintelligible had not Eve existed at the time of its utterance. And how could Jesus Christ appeal to the same words as indicating marriage, if they were spoken to Adam alone? Hence, the account of Eve's formation as set forth in the second chapter of Genesis is nothing but an allegory.

On the other hand, we must keep in mind the words of St. Paul:[2] "For the man is not of the woman, but the woman of the man." If this verse is taken allegorically, and it is an allegory, if Cajetan's interpretation is correct, how can the Apostle infer from it: "Therefore ought the woman have a power over her head," *i. e.*, ought to be subject to man? Surely, such a weighty conclusion, which affects the most vital interests of human society, cannot be drawn from a mere allegory of conjugal love and peace.

There is another passage in the writings of St. Paul,[3] in which the Apostle again insists on the fact of Adam and Eve not being formed simultaneously: "Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to use authority over the man, but to be in silence. For Adam was first formed, then Eve." What logical value can this argument of the Apostle claim, if its premises are metaphors, if the biblical history of Eve's formation is an allegory?

St. Augustine,[4] St. Jerome,[5] St. Bernard,[6] St. Thomas[7] see in the formation of Eve out of Adam's rib a type of the formation of the Church out of the side of the crucified

1 Gen. i, 28. 2 I Cor. xi, 8. 3 1 Tim. ii, 11–13.
4 In Sent. sent. 328; l. ix. de Gen. ad lit. c, 13, 18, 19.
5 Ep. ad Philem. 6 Serm. de Septuag. 7 I. p. q. 92, a. 2.

Redeemer. Had these great writers regarded the history of Eve's formation as Cardinal Cajetan views it, they would have hardly found such a type in a mere allegory. St. Basil, St. Ambrose, St. Thomas, Pererius and many others believe that Eve was formed in Paradise, while Adam had been created outside of Paradise. And, though this opinion does not of itself exclude the allegorical meaning of the Mosaic account, it certainly destroys an integral portion of the Allegorists' theory, *i. e.*, the simultaneous creation of Adam and Eve. Origen, St. Chrysostom, Eucherius, St. Thomas,[1] Catharini and others go so far as to place Eve's formation after the sixth day of creation. Their principal reason seems to be the fact that God is twice introduced as speaking in forming Adam and Eve,[2] while generally a creation-day includes only one divine word. On looking over the Mosaic record, we see that this last principle is not fully correct; the third creation-day comprises two divine words, the first gathering the waters in one place, the second producing herbs and plants, and even on the sixth day God had spoken more than once before Eve's formation, first making the beasts of the earth and then forming Adam out of the slime of the earth. But whether the above authors' reasoning be correct or not, in any case they repudiate the allegorists' thesis that Adam and Eve were created simultaneously.

It is hardly necessary to state the reasons which induced the earlier commentators to explain the Mosaic account of Eve's formation literally. Several are enumerated by St. Thomas[3] in his customary lucid way.

1.—Adam's dignity as head and father of the whole human race is thus clearly brought before us; hence St. Paul[4] in his discourse to the Athenians, loudly proclaimed: "He hath made of one all mankind."

2.—Again, man loves more ardently a companion formed from his very bones and flesh, than another created independ-

1 I. p. q. 73, a. 1. ad 3. 2 Gen. i, 26; ii. 12.
3 i. p. q. 92, a. 2.3. 4 Acts xvii. 16.

ently of him. And this result was the more securely to be obtained, since man and wife must live together all their lives, while the male and female of animals spend only part of their time together.

3.—Then, man and wife do not merely form one principle of generation, but they constitute also a domestic society, of which man is the head. Hence, Eve has not been formed out of the head of Adam, that she might be subject to him; nor out of the feet of Adam, that she might not be despised by him; but out of the side of Adam, that she might be loved and esteemed by him as his equal and his natural companion.

4.—Finally, woman's formation out of man must signify the formation of the Church out of the side of Christ. For the conjugal love and union is repeatedly used by St. Paul as the symbol of the union and love which links Christ to His Church.

Since then the allegorical interpretation of Eve's formation out of the rib of Adam is not in harmony with the view of many Fathers, nor with the supposition on which St. Paul argues, it is incidently certain that the reasons alleged to support it are defective. We recollect that they were taken from two sources, the text containing the report of Eve's formation and its context. But on reading the whole chapter carefully, both text and context seem to require rather a literal interpretation.

The inference that the account of Eve's formation contained in the second chapter must be allegorical, because the account of the same event contained in the first chapter is literal, logically excludes all mention of the fact, even an allegorical one. For if an allegory may be introduced in order to illustrate thereby Adam's relation to Eve, why may not a more detailed description of the event itself be given for the same purpose? And this the more easily, since the report of the first chapter is extremely scanty, being summed up in the words: "male and female He created them."

The supposition that the second chapter of Genesis gives a literal, but more minute description of Eve's formation than is given in the opening chapter of the book, gains great

probability from the fact that all the other parts of the same second chapter are nothing else than more detailed accounts of events contained in the first chapter. Thus Moses more fully describes the manner in which Adam had been formed out of the slime of the earth and how man was constituted lord of the animal creation. Even the most advanced interpreters who make Adam's formation consist in a mere evolution of the lower organism do not deny the literal meaning of the Mosaic account of the event. For them, Adam is formed out of the slime of the earth not immediately, but mediately and literally.

But even supposing that the account of Eve's formation can, from the analysis of the chapter, be proved to be an exception to the literal meaning of the preceding and the succeeding parts of the same chapter—which is an entirely false supposition—we know that we may admit the theory of Moses having used pre-existing documents in the composition of Genesis. What can prevent us, then, from regarding the source of Moses' second account of Eve's formation as entirely different from the source of his first account of the event? The common manner of Oriental historians, who merely string their sources together without fusing them into one organic whole, justifies us in adopting this mode of interpretation. Moses had an additional reason why he should not mix his sources, since the first narrates merely the natural relation of creature to Creator, while the second indicates the supernatural relations of the human race to God. Consequently, the second act of Eve's formation must be taken in its literal meaning if the first account is so explained. As the theory involved in this answer was unknown to Philo, Origen, Cajetan and the ancient writers in general, the recent allegorists ought to be careful not to base their theory on those foundations of their predecessors which have lost their scientific solidity in our days.

We agree with Cajetan as to the principle on which he bases his second argument for the allegorical interpretation of Eve's formation. God did not bring the beasts of the earth before Adam in order to seek among them a help like

to Adam, Much less did God institute such an investigation among the birds of the air. If this were the only possible meaning of the context, we, too, would willingly agree with the interpretation of the allegorists. But now the phrase "God . . . brought them to Adam to see what he would call them," is at best ambiguous. It is not clear from the words whether Adam was to see what he would call them, or whether God wished to make that experiment. The view that Adam himself was to investigate the nature of the beasts, and thus find their names, fits better into the context and fully undermines the argument which the allegorists base on the passage.

Another way of solving the difficulty of the allegorists may be drawn from the series of divine actions performed on the sixth creation-day, according to the Mosaic record. The following may be regarded as the most probable order: (1) God made the beasts of the earth according to their kinds, and cattle and everything that creepeth on the earth after its kind. (2) God created man to His own image, to the image of God He created him. (3) The Lord God planted a paradise of pleasure, wherein He placed man whom He had formed. (4) God commanded man, saying: Of every tree of Paradise thou shalt eat ; but of the tree of knowledge of good and evil thou shalt not eat. (5) The Lord God said: It is not good for man to be alone. (6) God brought all the beasts of the earth and all the fowls before Adam. Adam called the beasts by their names, but did not find a help like unto himself. (7) Then the Lord God cast a deep sleep upon Adam, and took one of his ribs, and formed Eve, and brought her to Adam. (8) God blessed them, saying: Increase and multiply . . . and rule over the fishes of the sea . , . ; I have given you every herb . . . (9) And God saw all the things that He had made, and they were very good.

For our purpose, the question why the sixth event separates the fifth from the seventh, *i. e.*, why God brought the beasts before Adam after announcing his decree to create Eve, but before putting it into execution, is of supreme importance. Perhaps the recent criticism, with its innumerable documents

and "redactors." may explain the passage of God's bringing the animals before Adam, as the fragment of a source different from the sources of what precedes and follows. For such a commentator, the connection would be: "God said: It is not good for man to be alone. . . . Then the Lord God cast a deep sleep upon Adam." Thus the episode of the naming of the animals is omitted, as interrupting the narrative. This manner of exegesis may be easy and convenient; but it reminds us of the school-girl's account of man's creation: "God formed Adam out of the slime of the earth; but looking at him, He said: 'I guess I can do better than that.' Forthwith He formed Eve, and He saw all the things He had made, and they were very good."

The true connection, then, between the above three sections, seems to be the following: God's prohibition contained in the fourth section, is not to concern Adam alone, but his posterity too. Hence, it is not good for man to be alone. But in the economy of sanctification God usually employs willing and freely consenting instruments. Thus Christ dies willingly as the Redeemer of the human race; the Virgin Mary freely consents to become Mother of God; Isaiah offers himself for his supernatural mission; Moses and Jonas, and Jeremias too, must consent, however reluctantly, before they are charged with their special mission. It is therefore but fitting that the first Adam and the first prophet too should consent before being constituted the moral head of the human race.

But to effect this, Adam must first learn how he may become the father of the race he is to represent in his trial. Consequently, the beasts of the earth are brought before him, that by seeing them he may learn his own incompleteness, and thus conceive the desire of a help like unto himself. Does not St. Thomas allude to this explanation,[1] when he maintains that men in their innocency did not need the animal creation for their bodily necessities, but required it as a source of experimental knowledge?

After gaining a full knowledge of the animal nature, and

1 i. p. q. 96, a. 1 ad. 3.

thus becoming desirous of a help like unto himself, Adam is merged into a deep sleep from which he wakes only to see his wish realized. But why this deep sleep? The pain resulting from the removal of one of Adam's ribs God might have otherwise prevented, especially since the whole action is of a miraculous character. Nor can it be said that thus God wished to indicate the blindness and partial unreasonableness of those who enter the state of matrimony. If this were true, what would be the meaning of the express words: It is not good for man to be alone; and of the blessing which God gave to the first parents at their first meeting? Nor again, can God have cast the deep sleep upon Adam merely to typify the deep sleep of the second Adam, at the time of the Church's coming forth from His pierced side. For had the sleep of the first Adam not had its own proper end and purpose, it could be hardly called a type of the second Adam's sleep.

Many theologians are of opinion that Adam in his mysterious sleep received special divine revelations, some speak even of his seeing the Divine Essence. Be this as it may, we have a right to suppose that in his ecstasy Adam saw, at least, his own supernatural end and the supernatural destiny of the human race. He must have learned also the particular conditions on which alone man can attain his supernatural end, and the way in which he may lose the gifts and graces of his supernatural state. With this clear insight into all the mysteries of the supernatural economy, he must have consented to represent in his trial all those whose father, according to the flesh, he had desired to become.[1]

Thus far it has been shown that Cajetan's argument for the allegorical interpretation of Eve's formation out of Adam's rib, based upon the context of the Mosaic record, does not bear a critical examination. The same may be shown in regard to the argument based upon the words of the Mosaic text. A number of suggestions have been made by interpreters, every one of which sufficiently destroys Cajetan's argument. Catharini and others after him have

1 Kaulen, Die Sprachverwirrung zu Babel, Mainz, 1861, p. 97.

pointed out that God took from the side of the sleeping Adam not a bare rib, but also a certain quantity of flesh. How else could Adam have said: "This is bone of my bones, and flesh of my flesh?" Notwithstanding this fact, the inspired writer only tells us that God took one of Adam's ribs, omitting the mention of the flesh. Therefore, when the same inspired writer says that God filled up flesh for it, we reasonably suppose that he omits the mention of the bone which too was restored. Hence Adam was not a cripple after Eve's formation, though one of his ordinary ribs had been used in the process.

Some commentators prefer the version of the Hebrew text: "He took some [flesh] of his side," thus leaving Cajetan's objection without any foundation. Grotius suggests the translation: "He took a part of Adam's body," as avoiding all exegetical difficulties. Others again are of the opinion that God took a rib from both sides of Adam, while some think that he took a rib from one side, and a quantity of flesh from the other. But both these views rather augment than explain the difficulty.

St. Thomas suggests the solution that Adam had before Eve's formation a supernumerary rib, without being on that account a monster. For as it is not a monstrosity in the male to have his proper organs, though they are different from those of the female, so it was not unnatural in Adam to have a thirteenth rib, destined, as Adam was, to become by its means the origin of Eve. For Adam was as much and as really destined to become the head of the whole human race, Eve included, as the male and the female are destined to become respectively the parents of their offspring.

The divine formation of Eve out of a single rib of Adam seems at times objectionable by reason of the small amount of matter. But could not God add other material to the bone and the flesh obtained from Adam? As the first man had been formed out of the slime of the earth, so might the first woman be formed out of the rib of Adam and the dust of Paradise. Or again, could not God increase the material taken from Adam, even as our Lord and Saviour multiplied

the loaves and fishes? Surely even the phenomena of condensation and rarefaction, if they are admitted to affect the substance itself, and not merely its constituent parts, imply the mysterious principle that the same matter may receive a greater and a less quantity. The Arabic version beautifully expresses the divine action as far as it regards the bulk of the matter: "And the Lord God caused the rib which He took from Adam to grow into a woman."

Thus far we have seen that the allegorical interpretation of the Mosaic account concerning Eve's formation does not harmonize with the mind of the Apostle, nor with the teaching of the Fathers and the great theologians, and that the text and the context upon which the allegory theory is based, require rather the literal than the allegorical meaning. For the whole context is a literal amplification of the preceding chapter, so that the passage referring to Eve's production cannot be explained allegorically unless weighty reasons necessitate such an explanation. Again, the context shows that Adam was constituted moral head of the human race, and analogy requires that his consent should be obtained before the burden be imposed; the allegorical sense does not sufficiently represent this. Had the text itself been a mere allegory, why should the inspired writer have been so careful to note that God filled up flesh for the rib! This detail has in the theory of the allegorists no further end than to complete the deception of the reader.

What is thus evident from the text and the context preceding our passage, is still more confirmed by the context following the same. There are first of all Adam's clear words: "This is bone of my bones, and flesh of my flesh."[1] We know that the Rabbinic writers have assigned a special meaning to these words. The Talmudists, and Abulensis too, fable that before Eve Adam had another wife, Lilith, formed out of the slime of the earth, with whom he had lived a hundred and thirty years. During this whole period he remained in the state of excommunication incurred by eating the forbidden fruit. Accordingly, the

1 Gen. ii. 23.

offspring of Adam and Lilith during the whole time consisted of demons. After Eve's formation out of his rib, Adam had therefore sufficient reason to exclaim with joy: This, at last, is bone of my bones, and flesh of my flesh.

The allegorists, always afraid of fable, would be the first to discard the Rabbinic fiction of Eve's predecessor. But even if they should be inconsistent enough not to do so, the whole setting of the story necessitates the literal meaning of Adam's exclamation. For else Adam would have no sufficient reason to oppose Eve, as formed out of his own bones, to Lilith, as formed out of the slime of the earth.

But making abstraction from Rabbinic exegesis, the words of Sacred Scripture themselves require a literal acceptation. The beasts of the earth and the birds of the air have been brought before Adam; but he has not found a helper like unto himself among their number. Then the Lord God brings Eve before him, whereupon he exclaims: "This is bone of my bones, and flesh of my flesh." Adam opposes, therefore, Eve to all the beasts that had been brought before him in order to be named. Nor can it be maintained that Adam intended to express merely an opposition of kind, but not of origin. For, naming Eve as he had named the animals, Adam adds: "She shall be called woman, because she was taken out of man." Had Adam intended to express opposition of species between Eve and the beasts of the earth, he ought to have said: "She shall be called woman, because she is like man in kind."

It is not the purpose of the present paper to show how the Mosaic account of woman's formation agrees with the most recent theories of woman's formation in the process of generation or in the course of sexual evolution. But as science has nothing but theories to offer us in this regard, at least in its present condition, the inspired truth of the Mosaic record has nothing to fear from its attacks. And besides all this, the words of Eccles.[1] will always remain true: "He hath made all things good in their time, and hath

[1] iii. 11.

delivered the world to their consideration, so that man cannot find out the work, which God hath made from the beginning to the end."

A. J. MAAS, S.J.

THE FIRST NUN OF NEW ENGLAND.

THE vocation of the first nun of New England was one of those marvels of divine grace that make visible the operation of the Holy Ghost in the souls of the elect wherever they may be. It found her a stranger to the faith, in the heart of a Protestant community that had neither the example of Catholics to instruct it, nor a tabernacle to bring to it the blessings that flow from the presence of the Blessed Sacrament. It summoned her from a family intensely prejudiced against the Church. It called her away from the home of her childhood to a people of an unknown tongue, and with traditions and customs at variance with those of her own.

Of her father, the historian, Jared Sparks, in his "American Biography" says: "Among those who were most conspicuous in laying the foundation upon which the independent State of Vermont has been reared, and indeed the leader and champion of that resolute band of husbandmen who first planted themselves in the wilderness of the Green Mountains, was Ethan Allen."

Not only as one of the pioneer settlers of Vermont was he prominent in his day, but also as one of the foremost patriots of the Revolution, the capturer of Ticonderoga, the intimate friend of Washington, who had sealed his devotion to freedom by enlisting in the service, and suffering unspeakable hardships, imprisonment and indignities in its cause.

After the war of Independence was over, he returned to Vermont and settled finally in Burlington, where in 1789 he died from an attack of apoplexy.

He was twice married. His second wife whom he took to himself in 1784 was then a widow, Mistress Buchanan. Four years after his death she wedded a Mr. Jabez Penniman.

Ethan Allen was a Deist. He was the author of a book called "Reason the Only Oracle of Man; or, a Compendious System of Natural Religion." In it he made an argument against the divinity of Christ and the inspiration of the Bible; but he expressed conviction of the existence of a Supreme Being and of the immortality of the soul.

Mr. Penniman, on the contrary, took no interest in religion. Believing in the Christian revelation after a fashion, but disgusted with the cant and the rigor of some of his neighbors, who made open profession of leading a godly life, he became indifferent to the practice of the Church requirements and particularly uncertain in his own belief. So much of an Agnostic was he that he would not let his children be instructed in any creed or receive any sacrament—they were to grow up unbiassed and in their maturity choose for themselves a religion or remain as they were: without faith.

Under such influences was the first nun of New England born and nurtured. Daughter of Ethan Allen and Mistress Buchanan, step-child of Jabez Penniman, a resident of Swanton in Vermont, was there anything more unlikely in 1784 when Fanny Allen was born than that she should be at death in 1819 professed Sister of St. Joseph in a convent in Montreal?

As a child she was remarkably bright and pretty, and as she grew in years she developed in quickness of intellect and beauty of form and feature. She was taller than the average woman, graceful, with an attractive personality, charming manners, a fair face, deep blue eyes, and abundant hair. She inherited her father's sturdy character, so that while in disposition she was amiable and affectionate she had the strength of purpose and a resistance of will that fitted her to follow her convictions, lead they whithersoever they would. She received every advantage in the way of schooling that her native State at that time afforded, for her step-father, who loved her as his own, begrudged no expense to train her in the useful knowledge and elegant accomplishments becoming to her station in life.

A singular circumstance happened to her in her twelfth year that, whether a dream or an apparition, made a perman-

ent impression on her mind and had a decided influence in fixing her choice of a Sisterhood to join. Tradition indeed claims that it was an actual occurrence. It seems that as she was walking along the river's side near her home, she happened to look out at a place in the water where it was strangely agitated. Then out of its troubled depths arose a monstrous creature which began to make for her. She was paralyzed with terror. So horribly fascinated was she that she could not take her eyes away, nor cry aloud, nor stir. The hideous thing was almost upon her. Just at that moment there appeared a venerable man, of benign countenance, who was covered with a brown cloak and who carried in his hand a staff. Taking her by the arm, he said: "Little girl, what do you do here? Make haste and run away." This broke the spell that bound her to the beast. She turned to the road and fled with all her speed. Arrived at her own door, she looked back at the scene of her adventure, but both monster and man had vanished from view. Going into the house she told her mother what had happened, and the latter, devoting herself to soothe the girl's agitation, sent a maid to thank the stranger for saving the life of her child, but he could not be found.

As Fanny pursued her studies, she frequently came across references to the origin and destiny of man, the purpose of life, the existence of a Creator, death, eternity, the immortality of the soul, and other questions that are answered by religion. Whenever she asked her step-father an explanation of any of them, he was wont to take the occasion to sneer at the narrow-minded positiveness of his Puritanical neighbors and to either put her off with an equivocation or to bid her not bother herself with the solution of mysteries. This treatment had its effect—it begot in her a spirit of doubt, or rather an indifference to dogmatic religion. By some means or other—and no one, even of her nearest kin, knows how—she learned about the time of her majority something of the Catholic Church and an unaccountable and conquering attraction toward it sprung up in her heart.

When she was 23 years of age, she asked the permission

of her parents to go to Montreal to school for the express purpose of taking lessons in French and possibly with the private intention of satisfying her mind as to the precise dogmas, practices, claims and action of the Catholic Church. Before giving their consent, so the story is told in "La Vie de Mlle. Mance," they "required her to be baptized by a Protestant minister, and though strongly opposed to that desire she yielded to it in order to please her mother. The clergyman who performed the ceremony, was the Rev. Daniel Barber, of Claremont, New Hampshire, who was invited to the house. During the ceremony, Fanny did naught but laugh, and the minister, who perhaps knew nothing of her disposition, was shocked at her irreligious levity of manner and reproved her somewhat sharply for the same." It may be noted here, by the way, that that preacher afterwards resigned from the Episcopalian ministry, became a convert, gave his son to the priesthood, and died with the sign of the cross—confessing that his change of religion was largely due to Fanny Allen.

Arrived in Montreal Fanny sought the academy of the Sisters of the Congregation and was admitted as a boarder wishing to pursue a special course.

In the private Annals of the Hotel Dieu, in that city, is this mention of her stay in the convent school:

"Here it was perceived that she was quite set in her own way of thinking. She would never accept a sentiment different from her own, except upon irrecusable evidence; neither did she dissimulate her belief in matters of religion. On a certain day, one of the Sisters, by a sort of inspiration, asked Fanny Allen to take a vase of flowers which she gave her, and to place it upon the altar whereon the Blessed Sacrament was present, recommending her to adore Our Lord Jesus Christ when she entered the sanctuary. The young lady started smiling, fully intending not to comply with the request (to make a genuflection); but, as she opened the gate of the chancel (intending to walk right in) she was held by an invisible power and was unable to advance a step. Three times did she endeavor to go up to the altar and three times

she failed in her attempt. Astonished and overcome she at last fell on her knees and in the sincerity of her soul adored Jesus Christ, of whose real presence in the Eucharist she then became fully convinced. Immediately after she withdrew to a remote part of the Church where she shed an abundance of tears and said to herself: 'After this miraculous occurrence I must give myself up to my Saviour.' She, however, did not at once inform her teachers of what had happened, but requested to be instructed in the faith and made up her mind some time after to go to confession. After she was sufficiently indoctrinated, she made her solemn abjuration and was baptized by the parish priest of Montreal, the Rev. L. Saulnier, for the former baptism was invalid for want of consent on her part. After her baptism she received her first Communion, and on that very occasion she resolved to embrace the religious life."

Her conversion raised a sensation throughout all New England. Wherever her famous father was known, the story that she had become a Catholic was discussed with avidity, amazement and indignation, except of course by the handful of members of the Church in that region, who rejoiced at the glad tidings and admired in it the wonderful ways of Divine Providence. In her own social circle the excitement was unbounded and at her home incredulity, anger, grief, shame and bewilderment had full sway. The agitation was heightened when the news transpired of her purpose to take the veil!

Fanny was immediately called home. Then every conceivable artifice was used to make her recant or at least to keep her out of the cloister. She was thrown into gay society, she was offered the attentions of some of the rising professional men of Vermont, she was taken out on a tour of pleasure, she was expostulated with, scolded, ridiculed, entreated and threatened. In vain. Neither upbraiding nor cajolery, neither promises nor denunciations, neither the pleasures of the world nor the pride of life could make her change her purpose to abide by her conscientious convictions and listen to the divine voice that called her to the councils.

All the covenant that she would make was not to act precipitately—to spend one year at home before leaving it for good. In after years, "her stepfather often spoke," wrote Mrs. Julia Smalley to Bishop de Goesbriand, "of the great trial her conversion and profession was to him and her mother, and that he steadfastly refused to pay anything into the community on her account, intending to give what was due to her father's estate to her brother, until he found it would make no difference in her decision, as she cheerfully but respectfully declared to him that she would serve the convent in the kitchen and household work in lieu of the fees just as willingly as in the nursing department."

At the end of the time fixed for the delay, she asked the blessing of her parents on her departure and they, sorrowfully persuaded that in her vocation was her heart's only happiness, finally gave a reluctant consent. Still more—her mother went with her to Montreal to see her safely entered on her new career.

Fanny had not then yet selected any special order as her own—all that she had determined upon was that she would consecrate her life to God in religion. Now the choice of a community had to be made. To help herself decide she, accompanied by her mother, went about town making the acquaintance of the Sisters of the different institutes, studying their regulations, inquiring into their manner of life, and considering their respective objects. One day the two ladies visited the chapel of the Hôtel Dieu. As soon as they entered the building Fanny's gaze was attracted to the altar-piece which was a life-size painting of the Holy Family. With a start, she called out in a sharp whisper: "There he is, mother—that is the very man that saved me from the monster. It is his look, his face, his cloak, his staff—O, it is himself! Here is my place; here I will stay!"

At once mother and daughter sought Mother de Celozon and young Fanny begged to be received forthwith as a postulant. But the superioress did not do that sort of business in a hurry. No, the applicant must wait until inquiries should be made about her and until she had further oppor-

tunity of becoming acquainted with the community of which she wished to become a member. She was advised to go back to the academy wherein she had been converted and to remain there until her vocation could be considered. This advice was followed.

Finally, in September, 1808, all objections were taken down, and she was admitted as a postulant among the Sisters of St. Joseph in the Hôtel Dieu. Three months later she was clothed in the habit of a novice.

In the following spring, Mr. and Mrs. Penniman visited the young nun. They found her well and happy. They were escorted through the hospital by her and they admired the order, the neatness, the peace that pervaded the place. They were struck with the content that beamed from the faces of the Sisters. They saw their own daughter so joyous at her chosen work that they returned to their homes with hearts eased of the great fear that had tormented them ever since Fanny's departure—that she must have discovered that she had made a wretched mistake and that she was either restrained of her liberty or else ashamed to acknowledge her unhappiness.

When the date for her profession arrived, many of her acquaintances in the United States went to Montreal to be present at the function. They could not understand how one so young, so beautiful, so well-educated, so prosperous, so apt to win admiration, should bind herself with the hard vows of religion and shut herself up in a convent. They did not know that she had a Lover who took the sting from every sacrifice and made every pain she suffered a delight. As Montalembert wrote of the conversion of virginal men and women to Christ:

"Is this a dream—the page of a romance? Is it only history—the history of a past forever ended? No; once more it is what we behold and what happens amongst us every day. Who, then, is this invisible lover, dead upon a cross eighteen hundred years ago, who thus attracts to him youth, beauty and love; who appears to them clothed with a glory and a charm which they cannot withstand; who seizes on

the living flesh of our flesh and drains the purest blood of our blood? Is it a man? No; it is God. There lies the secret—there the key of this subline and sad mystery. God alone could win such victories and deserve such sacrifices. Jesus, whose divinity is among us daily insulted or denied, proves it daily by those miracles of self-denial and self-devotion which are called vocations. Young and innocent hearts give themselves up to Him to reward Him for the gift He has given us of Himself, and this sacrifice by which we are crucified is but the answer of human love to the love of that God who was crucified for us."

Whenever New Englanders visited Montreal after Fanny's profession, they flocked to the hospital to see the lovely young nun, their country-woman, the daughter of one of their greatest heroes. So great was the number of persons who daily called on her that she was forced to ask the permission of the Mother Superior to see no visitors except her friends of former days.

One of the nuns who was at the Hôtel Dieu during Fanny's time, gives this testimony of her:

"Sister Allen, after her profession, realized by her zeal, regularity and other religious virtues, all the hopes which the Sisters had formed of her after all the trials she had to go through before being admitted as a member. During the few years that she spent in the convent she was nearly the whole time employed in teaching and comforting the sick who spoke the English language and particularly the Americans. She crowned this glorious apostolate on her deathbed, as appears from our annals. Her health was too delicate to permit her to undergo the fatigue attached to some offices, which, though much prized by men, are in reality nothing but a severe servitude. Sister Allen died at the age of thirty-five, after many years of suffering and debility, and had lived only nine years as a professed Sister. It may, therefore, be rightly conjectured that when she appeared before her God, she had nothing to answer for like others, but that she appeared before Him in glory and replenished with joy on account of the many sinners she had brought back to the fold of the divine Shepherd."

And the annals of the Hôtel Dieu furnish these further details:

"In the eleventh year after taking the religious habit, Sister Allen was seized with some affection of the lungs, and the disease having become alarming, she asked of the Mother Superior to be attended by an American physician of her acquaintance who resided in Montreal. The request was granted. The doctor, who was a Protestant, did all in his power to restore her to health, but in vain. Providence permitted that he was present when she died. When he saw all the Sisters bathed in tears, praying on bended knees, when he heard the priest recite the prayers for the departing soul, he was much impressed—himself fell on his knees, remaining motionless in the most respectful attitude. The Sister Superior having requested him to say if Sister Allen had expired, he raised his eyes to heaven and said: Yes, she is dead! The priest, Rev. Father Hubert, then recited the prayer: "Come to her assistance, all ye saints of God." The doctor again knelt down to the end, seeming to be much affected by a sight which was so new to him. He published in the papers a relation of the death of Sister Allen, dwelling upon the consolation which the Catholic Church affords to its faithful children at their passage from time to eternity. Eighteen months afterwards, he sold his property and wrote to the Sister Superior of the Hotel Dieu stating that he would never forget the sight he had witnessed at the death of Sister Allen. He added that he would never more in this world see the Sisters of the Hôtel Dieu of St. Joseph, but that he hoped to meet them again in Heaven. He left Montreal without informing any one of his purpose. The Sisters of the Hôtel Dieu, although they made many inquiries about him, were never able to learn whither he went, but they conjectured he had gone to Europe intending to join the Church there and to enter some religious community.

Even in death Fanny Allen was uncommonly beautiful. She was laid out in the chapel, shrouded on a bier, and surrounded by Sisters praying for the repose of her soul. Crowds flocked to see her. They looked upon her placid face, they

thought on her peaceful life, they considered the good she had done to make the world better for her stay in it, and they went away—many of them, saying to themselves: "Indeed, she chose the better part!"

In a vault in the basement of the new convent of the Hôtel Dieu at the foot of the mountain that gives to Montreal its name, lie the remains of Fanny Allen, the first nun of New England, who went to her death hopeful, through the mercy of God and the merit of Christ, of a glorious resurrection and a happy eternity.

L. W. Reilly.

RAMBLES IN PASTORAL FIELDS (III).

Dialogue between Hermas Pastor and Tyro Sacerdos about Internal Administration—Walk and Talk of the Pastor.

Hermas.—If one had the tongue of a Manning and the pen of a Wiseman he might discourse pointedly and write elegantly of the "Eternal Priesthood," or about the beauty of the "Minor Rites and Offices." We must perforce content ourselves with more or less disorderly talks, which yet have a method in their ramblings.

Tyro.—If it please and instruct less formally, what is the difference? We have had enough of solemn teaching in the Seminary, and can buy a sufficiency of set books and treatises. Your word "talk" reminds me that I would like to have some practical hints on preaching and talking.

Hermas.—Any of our old students would tell you that Mgr. De Neve, of Louvain, summed up his whole advice on preaching by quoting the verse: *Docebo iniquos vias tuas et impii ad te convertentur.* He added a commentary on *vias tuas*, *i. e.*, vel pro iis qui in mortali versantur, viam ad justitiam; vel pro justis viam ad perfectionem. It will be

conceded that he who "converts" does more than he who "moves"—and yet we have a standard definition of preaching from Fénelon: "Whoso touches most, preaches best."

Controversy, or a controversial tone, is to be discouraged. Never unnecessarily offend Protestants or respectful unbelievers; do not even use the phrase, "Protestant religion or tenets." It is best merely to advert to errors in faith, and then explain simply what the Church teaches: *Veritas . . praevalebit.*

Do not quote overmuch, and only from Scriptures and the Holy Fathers. And beware of interpreting Holy Writ *in sensu accommodatitio.* Mingle with your simple teaching examples from the stories of the Old Testament or again from Church History. Preach, when possible, after the first Gospel of the Mass; or, if a number of persons are accustomed to leave the church then, preach after the Communion. Never exceed a quarter of an hour on Sundays. Try to have no reason to scold, and never abuse your advantage to preach against individuals.

TYRO.—I should think it worth while to have your opinion as to a plan or series of sermons.

HERMAS.—A plain direction is to preach, one year on the Gospels; the next, on the Epistles; a third, on the Catechism—without, however, publishing that you preach from the little Catechism. The best of all plans is to explain the *Catechismus Romanus, seriatim*, breaking the course on the recurrence of feasts and special occasions. I know of a priest, or for that matter, several priests, who have preached directly from this unapproachable book of instruction for twenty-one years, and had then only reached the last division, *De oratione Dominica.* It is said of Card. Newman that he never wrote anything concerning the teaching of the Church without having the Catechism of the Council of Trent at his elbow. This, with your Breviary, the Missal and the Ritual, you may pit against a stack of sermon books.

But, really, the subject of preaching is so thoroughly thrashed out that it boots little to add more than this: Forget yourself; remember whose ambassador you are; know the

points of what you are going to say, and the occasion will make the speech. But for the first several years, write out your sermons; though I would not advise learning them by heart.

TYRO.—I do not expect to make much of an orator of myself for a while, but I would like to be able to talk, to instruct, especially children.

HERMAS.—That means catechise. You have struck the most important and the hardest to master of all the arts of the spoken word. Much show of learning is not so much a help as, practically, a hindrance. Neither will eloquence or brilliancy avail. The catechist must bring to the class a teacher's training—and that none but Jesuit priests scarcely ever get—a father's wisdom, a mother's patience. Above all is absolutely imperative that sympathy with the child, consisting in the simple direct intuitiveness which can see all its difficulties, know all its fears, and feels its lack of expressing, even what it knows. Lastly, an intimate acquaintance with the clear distinction between a boy's and girl's mind and heart, at a given age, will lessen mistakes, aye, and save souls!

But excuse me. I did not propose to preach to you. Your question refers to hints of tact necessary for a skillful instructor.

1.—Mingle good boys among bad or unruly ones. I learned that trick from Max O'Rell—you comprehend?

2.—As to behavior, if you expect American boys, or girls either, to conduct themselves as staidly as they generally do in Europe, you reckon without your host. Our children will use a certain freedom of posture, and you may as well wink at what you cannot prevent.

3.—Intersperse facts of history or bits of apposite stories. Be graphic and—in spite of what you may read of set rules—fear not from time to time, when the little ones get restless or flag in attention, to introduce a word or illustration that will make them smile. It is like a ray of sunshine on frosty ground.

4.—Do not ask a child what he cannot be expected to answer. Dullness is not criminal *in se*.

5.—If you cannot teach the whole catechism *in propria persona*, never leave the Sacraments to be explained by another, whether that one be brother, nun or laic.

6.—Be uniformly kind—but do not leave unpunished these five faults: lying, theft, quarreling, irreverence in church, or sins *contra sextum.*

7.—Invariably keep lists of the children and take note of what lesson they have on hand.

8.—Explain the prayers—particularly the Acts, for instance: "what, how, why, do you believe, hope? How does an act of faith give glory to God? Because by it God's veracity is acknowledged." Finally, I need scarcely say that a zealous priest will not only teach catechism in his own parochial school, but that he will be vigilant in watching over the instruction of his children who go to public schools—even getting Catholic teachers, where he safely can, to instruct Catholic pupils outside of school hours in the text of the catechism. Pay special attention to this latter class in Sunday schools and on feast-days of obligation.

TYRO.—Are there not some special observations to be made on the ~~subject of~~ keeping feast-days holy?

HERMAS.—I am just leading up to that. Catholics outside of cities and living far away among Protestants can keep holy-days only occasionally. Especially is this the case with employees on railroads, in factories, and middle-class stores. In very large dry-goods or grocery establishments, the number of clerks makes it easier for Catholics at least to ask time to go to Mass on feasts.

Insist on it in public instructions that going to church is a profession of faith.

Then, preceding holy-days, explain their meaning and excite your parishioners' faith and devotion. You will be astonished, if you inquire, how few understand the feasts.

Establish the feast of the patron of the church, and neither let it nor the abrogated feasts pass without reverential recognition. Encourage the reception of the sacraments on these days. It is the more pious who will help you to celebrate them.

And now, as we shall have more than we can well manage

when we come to the administration of the sacraments, let us anticipate something while we are on the subject of Communion. It is regarding Easter Communion and especially *de Communione sacrilega.*

When it comes to your knowledge, from whatever source, that there are a number of your sheep who do not fear to approach the "Bishop and Shepherd of their souls" in this horrible disposition, set yourself earnestly to work for its extinction. And here let us use theological phrases in Latin. Be sure that, if you have been long in the parish and such things occur frequently, you certainly do not possess the key to the hearts of your people. You need strenuous efforts to obtain and hold their confidence.

REMEDIA AD DIMINUENDAS COMMUNIONES SACRILEGAS.

1.—Institue hac de re populum sub tempore quadragesimali vel saltem Passionis hebdomadâ. Noli tamen abrupte loqui de communione sacrilega, sed praestola ad tempus usque dum populus confitendi causa veniat. In jubilaeo, et sub Missionibus, hac de materia sermonem habe vespere, et ea fere horâ quâ parati sint confessarii. Semper roga in fine confessionis: Is there anything else you wished to say? Are you perfectly easy and tranquil in your conscience now? Et saepe responsum dabunt quo animadverteris utrum ulterius sit inquirendum.

2.—Sermo de sacrilega communione haberi potest pro tribus diversis personarum classibus:

a Some commit the crime out of shame and fear. Explain away their fears, and reason fervently against shame.

b Some again out of ignorance. Let it plainly be understood that the confessor is bound to help them.

c Some out of malice. Deal severely with these. "Cum perversis perversus sum." Maledic illis, Stephani verbis aut Davidis. But never confess in public that the crime is common.[1]

1 For the benefit of Reverend Confrères who may not have noticed the credit given to Mgr. DeNeve, lately Rector of the American College of Louvain, for the substance, and often the very wording of the second and succeeding numbers of this series I would again acknowledge my indebtedness to the notes of his pastoral course.

3.—Avoid all the possible causes, *ex parte Confessarii.* These are many:

a Vera familiaritas cum poenitente, sive puella sit, sive mulier vel juvenis quidem, et etiam quivis sit vir; enimvero rubescunt omnes quaedam pandere obscoena. Omnes quoscumque prosequere amice; familiariter neminem (qui tuae subjaceat jurisdictioni) tracta, potissimum vero foeminas. Sedulo provide semper ni dicant de te: bene amabilis est et homo plane blandus. Si forte, (quod absit) populus de tua licet innocente necessitudine offensam capiat, non est cunctandum dimittere ansam scandali etiam pussillorum.

b Malum sacerdotis exemplum, ut patet.

c Impatientia et duritas in confessionali.—Cave tamen ne puellas verbis praeteneris alloquaris in tribunali, praesertim si lachrymentur.

d Festinatio. When you are really in a hurry try not to show it, but tell the penitent to return at some stated time.

e *Incuria interrogandi ex nimia fidentia in poenitentibus.*

f Sending them away without explanation, or in anger.

g Poenitentia sacramentalis non congrua.

h Never scold in the beginning of confession. If it be necessary—and this is rare—wait 'till the end.

4.—Make provision for procuring another confessor in your place—sometimes exchanging confessionals with your neighbor. Hic tamen animadverte, ne dicas quod male sonat de parocho. Be sure he will find it out and not allow you to return.

5.—If your neighbor take it not ill, visit the sick of another's parish. If certain persons seem to prefer you for their confessor, you can scarcely dare forbid them the liberty; but withal *advise* them to go to confession at home.

TYRO.—Would it not be well to make a compact with neighboring priests to take turns in helping one another to hear the younger children's quarterly, and even the monthly confessions of those who have made their First Communion?

HERMAS.—A very practical idea, already in vogue. I wish, however, to direct your attention to other less common occasions of calling in the aid of fellow-clergyman, espec-

ially in rural parishes. The subject might come under the head *De Processionibus.* Rt. Rev. Ordinaries are generally loath to give permission for public out-door processions with the B. Sacrament, for obvious and weighty reasons. Even this might be managed in secluded and almost entirely Catholic districts. What I have in mind is quite distinct from Marial processions in open grounds or to a local shrine, as also from Decoration or All Souls' ceremonies in graveyards. Has it never struck our country pastors that it is becoming more and more imperative on their part to show increased interest in their parishioners' *temporal* welfare?

Many poorer portions of at least the Ohio Valley are inhabited by Catholics whose ancestors migrated thither from Maryland, Virginia and the Carolinas. They have antiquated ways, follow old farmer saws, and scarcely manage to eke out a competency. Now, if they were stimulated to improve their methods, take advantage of modern advances in agriculture, horticulture and the like, by, for instance, banding into little local guilds for the interchange of advice and taking some of the better and more practical Farmers' Journals, they would benefit themselves, their churches, and local schools. If their temporal affairs prospered it would lead to more intelligence, thriftiness and efficiency in attending to spiritual concerns. Suppose, therefore, pastors, contiguous to one another should agree to carry out in less solemn form the impressive *Benedictio super agros et populos* found in the Roman Ritual. Of course, the *Absolutio* and *Benedictio papalis* are reserved to a delegate regularly appointed. But the ordinary blessing of the crops is surely within the ordinary power of a pastor.

TYRO.—This conducts us to our last subject to-day. Some closing remarks about church societies.

HERMAS.—In general, first, do all things in order, and be not in a hurry to get together a large number of members. Begin with a few trusty persons, and watch that no busybody intrude himself, to the disgrace of the association. If sodalists do not conduct themselves exactly as you would wish, for example, in regard to keeping company, do not expel them

for that alone. If they are to be married soon, wink at minor deficiencies, and let them peaceably sever their connection with the sodality.

Next, be very prudent in your choice of a prefect or president and the leading officers. Choose those who are of the middle class, between rich and poor. They will obey you better. Be a little in awe of the rich, and not so apt to be harsh with the poor. Thirdly, have a care lest you rule with too high a hand. Let them manage their society's temporal concerns. Make fees small; and when money is taken in, count it in their presence and give the treasurer proper receipt. In the winding up of the year's accounts call in a couple of the officers and let them audit the reports.

In taking up some special contribution it is well, in the case of women, to choose a girl about sixteen and a woman of forty, in order to meet two classes of contributors.

Never imagine you can keep youngsters together long by piety and business alone. You must perforce provide innocent amusements, libraries and club-rooms. We have been blessed by the institution in our midst of youths' societies. If you cannot now affiliate, get up such a local society as you can.

THOS. JEFFERSON JENKINS.

THE ERROR OF "ADOPTIANISM."

THERE is a class of Protestant theologians in our day who are making strenuous efforts to revive an old error regarding the humanity of Christ, by maintaining that He is not the true consubstantial and co-eternal Son of God, but only the Son of God by adoption. This they call the "reasonable" view of the personality of Christ, inasmuch as it harmonizes with the advance of modern thought—that is to say, it does not make any demand on our faith, but supplies us with a sufficient motive of credibility to be accepted without effort by any thinking person.

Catholics maintain the necessity of faith; and faith, whilst it assumes a sufficient motive of credibility as its foundation, does not permit us to apply our reason as the ultimate test of the truths revealed by God. Once we are convinced that a doctrine emanates from a divine source, we no longer make the complete understanding of it a condition of acceptance on our part. There would be no room for faith if there were nothing that surpassed our reason in matters which concern the Godhead.

In view of the modern tendency to rationalize about the person of our divine Lord, as well as about His doctrine, and to reduce the supernatural to the level of the natural, by making Christ in His humanity a mere creature, it may be profitable to recall briefly the old controversy of the so-called adoptianists who, as early as the eighth century, denied the divine Sonship of Christ, and held that, as man, He was merely the adopted Son of God.

It will be necessary, in order to form a better estimate of the subject, to state, in the first place, what is the defined doctrine of the Church regarding the Sonship of Christ. We shall then review the error of adoptianism in its origin and aim, and thus lead the reader to judge of the true character of the more recent phase of heterodoxy, which rejects the doctrine of the divine personality of Christ as joined to the human nature, and instead asserts a purely human personality, in which the human nature is made to participate in the divine activity.

The definitions of the Church regarding the divinity and humanity of Christ are very explicit, both in their negative and in their positive declarations.

The false assertion that Jesus Christ is the adopted Son of God, according to His human nature, was already implicitly condemned in the third Oecumenical Council of Ephesus, in 431. Nestorius, who declared there are two persons in Christ, one, human, another divine, admitted a kind of unity, but only in a figurative sense. The Church declared his teaching erroneous, and in that Council defined that Christ is *one in person*, that the union of the human nature is

hypostatic. This definition was repeated and emphasized in the fifth Oecumenical Council of Constantinople, in 553, when the dispute of the "Three Chapters" lead to a consideration of the error of the Monophysites, who had been condemned in Chalcedon a century before.

The definitions of Ephesus and Constantinople do not explicitly refer to adoptianism: yet, as in other definitions, so in these, the Church expressed her mind in a manner which would serve as a clue to the sense in which she viewed the subject. Person and Son in Christ are correlative, although not identical in signification. St. Cyrill of Alexandria, the intrepid vindicator of Catholic truth against the Nestorian heretics, maintained the unity of person in Christ by arguing from the unity of the Sonship. "We maintain," he argued, "a two-fold Sonship in Christ;" and thence he concluded that there could be only one person in Christ, for if there be two persons in Christ, then Christ is, of necessity, also the Son of God by adoption. He had in mind, no doubt, what Pope Damasus had written long before to Paulinus, Bishop of Antioch: "We anathematize those who affirm that there are two Sons, one from eternity, another from the time of the Incarnation."[1]

Such definitions seem to preclude any possibility of misunderstanding the true Sonship of Christ, since it is so intimately bound up with the idea of unity of person. How it came that, in spite of this essential coherency, the dogma of the divine Sonship was misconstrued in the eighth century, will be here shown.

Apart from the implied definition just mentioned the mind of the Church has been set forth in explicit terms which bear directly on the matter. In explaining these I would ask the reader to bear in mind the difference between the simple defined truth, and the reason given by theologians for that truth.

The defined truth is that Jesus Christ as man is still the natural, and not the adopted Son of God. That the

1 Vide "S. Damasus," Fessler's Patrologia. Vol. I, p. 185.

Word of God is the second person of the Blessed Trinity, the only-begotten Son of the Father, goes without saying. But whether that Son of God who took on the form of a servant did not on that account become an adopted Son of God, that is the question here. The Church answers that Jesus Christ is still the only begotten Son of the Father, and can in no sense be called the adopted Son of God.

Pope Hadrian I, writing to the Spanish bishops about this question, exhorts them to "persevere in the ancient doctrine which confesses Christ the real and only-begotton Son of God, in a manner that the same is Son of God who is Son of man." Here it might be added that the same was the Son of God who was the Son of the Virgin Mother, but that does not imply a double sonship of Christ as to His heavenly Father; nor does He put on a two-fold personality because He is the Son of the heavenly Father and the Son of the Virgin Mother.

The same Pope Hadrian, in his dogmatical letter to the Bishops in the synod of Frankfort, in the year 794, confirmed "that our Lord Jesus Christ in both natures be acknowledged the Only-begotten, and the First-born, not adopted." Pope Leo III, in a synod held in Rome in 799, issued a new condemnation of adoptianism and reaffirmed the doctrine defined by Hadrian.

The reason why Christ is the natural Son of God even according to His human nature is to be found, according to the common teaching of theologians, in the hypostatic union. The human nature was assumed by the divine Person, the only-begotten Son of the Father, as its own, and therefore that nature participates also in the sublime dignity of that divine Person's Sonship.

Some theologians, following the opinion of Suarez[1] and Vasquez,[2] maintained another reason why Christ is to be called the natural Son of the Father. They considered the very grace of the hypostatic union a title of sonship; the human nature by its substantial union with the divine Son

1 Pars iii, disp. 49, sect. 1-2.

2 Pars. iii, disp. 89, c. 14.

of God acquiring a natural right to the inheritance of God.[1] This view does not in any sense contradict or exclude the defined teaching of the Church.

A few among the Doctors of Scholastic theology have ventured the opinion that Christ, the natural Son of God, could be named the adopted Son of God according to His human nature, because that nature possessed sanctifying grace in the highest degree. And since by that same grace men become the adopted sons of God, co-heirs of Christ, therefore Christ, according to His human nature is by excellence God's adopted Son. These opinions, however, are obviously untenable from the doctrinal point of view. Sons are distinguished numerically as persons; the natural son cannot be an adopted son to the same father. Son by adoption excludes the idea of the same person as son by nature.[2] Now, in Christ there is but one person, and that person is the natural, only-begotten Son of the Father.[3]

In either opinion a twofold sonship would necessarily be proper to Christ: natural sonship by eternal generation, and natural sonship by the grace of hypostatic union, according to one opinion; natural sonship by eternal generation, and sonship by adoption, according to another opinion. But the unit of person in Christ necessarily entails unit of sonship.[4] "The unit of person which is in the Son of God and in the Son of the Virgin removes any injury by adoption," declared the Bishops in the synod of Frankfort.

Let us next consider how adoptianism originated and developed in the eighth century despite the clearly defined truth regarding the person of Christ. When the Church condemned the monothelite heresy, the long and often violent disputes regarding the God-man which had been fostered by private animosities against Rome, came to an end in the East. After that the Iconoslastic movement shook

1 Satolli *De Incarn.* p. 2, q. 23; Iungman, *De Verbo Incarn., De adoptianismo* p. 144.

2 Sum. p. 3, q. 22, a. 4.

3 Schaezler, "Menschwerdung Gottes." sec. 16, p. 169.

4 St. Thomas. Sum. p. 3, q. 32, a. 5.

the Oriental Church to its very foundations, and by a gradual separation from Rome prepared the way finally for complete schism. Then heresy sought and found its way into the Western Church.

Adoptianism originated in Spain, in the eighth century, although it had, no doubt, grown its first germs elsewhere, long before, in doctrines definitely condemned. Seemingly the Church in Spain, at the time, rested more secure than ever in the vigilance of her bishops.[1] Arianism, brought in by the Goths, had succumbed after a considerable struggle. Mohammetanism was kept at bay. The Synods of Toledo became famous for their dogmatic precision and foresight.[2] What actually occasioned the discussion regarding the orthodox doctrine of the Sonship of Christ, at this date, is not quite definitely known.[3] It appears that a certain Migetius, when writing on the Incarnation, made use of Sabellian terminology. A synod held in Sevilla, 782, to consider this writer's views condemned his teaching. Elipandus, Archbishop of Toledo at that time, undertook, with more zeal than discretion, to compromise matters, and this led to further discussion. While Migetius maintained a fusion of the divine and human in Christ, Elipandus declared for a distinct separation, and thus fathered a doctrine, which, if drawn to its last conclusion, necessarily led to a twofold person in Christ. It was not long before he announced this conclusion himself. "We teach," he wrote, "that the person of the Son, consubstantial with the Father and the Holy Ghost, is not the person begotten of the seed of David according to the flesh."

Elipandus, and some Spanish bishops whom he gained over to his persuasion, must have known what was the defined truth regarding the unity of person in Christ, and when accused of favoring the old Nestorian heresy, they flatly denied any adhesion to that condemned doctrine. But they

1 "Catholica ubique pace data ecclesiis." St. Isidor., Hisp. Chronicon Visigothor.

2 Seventeen national synods were held in Toledo from 400 to 694.

3 Bruck, "Lehrbuch d. Kirchg.," § 102, p. 313, note 3.

undoubtedly misconceived the meaning of person and nature. Their leading idea was, as they explained, that Christ, according to His human nature, is only the adopted Son of God. They obstinately refused, however, to accept as their own the logical conclusion drawn from this view by their opponents, namely, that Christ in their supposition must necessarily be of a twofold personality. Nor did they stop at a refusal, but they resorted to recrimination and abuse against the Catholic theologians as well as against Hadrian I.

Still their radical supposition of an adopted Sonship in Christ ran counter to defined truth.[1] If Christ as man is only the adopted Son of God, He who is born of the Virgin Mary cannot be the natural Son of God; furthermore, if the Virgin gave birth to the adopted, and not the only begotten Son of the Father, she cannot truly be called Mother of God, as previously defined. Therefore the Synod of Frankfort rightly concluded that the new teaching was false and heretical. In fact, as St. Thomas explains, "sonship by adoption, when attributed to Christ according to His human nature exclusively, necessarily constitutes that human nature a human person.[2] The eleventh Council of Toledo, almost two centuries before the Synod of Frankfort, had declared, "Since Christ is the only begotten Son of the Father, even as the first-born among men, so His Father is but one."

Among the followers of Elipandus none abetted his cause more persistently and cunningly than Felix, Bishop of Urgel, a city then under Charlemagne's jurisdiction. In the heat of discussion he even committed himself to the assertion that Christ by adoption was only deified by sanctifying grace. Felix was particularly opposed by the famous Alcuin, theologian at the court of Charlemagne, and was openly defeated by him in a disputation lasting six days during a synod held

1 "Adoptivum vero ejusdem Dei Patris in humanitate affirmant; et si ita esset, omnino duo filii essent; quia nequaquam, ut praefati sumus, una esse potest persona in proprio Filio et in adoptivo." Alcuin, *Libell. adv. haeres Felicis.*, c. 35.

2 Sum. p. 3, q. 23, a 4 ad 3.

in Aix-la-Chapelle in 799. Though he had retracted before in Rome and again after this synod, yet, having taken refuge in Saracene territory, he continued to defend his errors with impunity, and died in 818 without being reconciled to the Church.[1]

The adoptianists, as is plain from what has been said, bear the same relation to the Nestorians as the Monothelites bear to the Monophysites. The latter pretended to maintain the doctrine of two distinct natures in Christ, but stigmatized that pretension as false by teaching a single will in Christ; the former denied any preference for the Nestorian tenet of two persons in Christ, but plainly showed their being indoctrinated with that heresy by claiming a twofold Sonship for Christ. Neither were they slow in attempting to confirm their false position by texts from Scripture and quotations from the Fathers, in which they brought precisely the same texts to bear out their error, which the Arians had selected and interpreted in confirmation of their heterodoxy.

Some theologians find in these facts a reason for assuming that Arianism had not been entirely extirpated among the Spaniards; while others think the misconstruction of Scripture texts and the quotations from the Fathers are evidence of the continual interchange of thought and doctrine which took place during the migration of nations; whilst still others believe that the erroneous idea of the adopted Sonship of Christ was borrowed from the Saracenic idea of the great Mahommetan prophet.[2]

Happily for the Church in Spain the alarm was struck in good time. Pope Hadrian I, the Abbot Beatus of Libania in Astruria, Etherius, Bishop of Osma, Paul Avarus of Cordova, the celebrated Alcuin, and St. Paulin of Aquileja in Italy, defended Catholic truth with energy, precision and charity. The Synod of Frankfort, convened under the auspices of Charlemagne and with the approval of Rome, gave opportunity to Elipand and Felix to account for their new teaching before the bishops convened from Spain and all the countries

1 Schwane "Dogm. Geschicht. der Mittler. Zeit." § 51. p. 240.

2 Satolli, *De Incarnat.* p. ii, q. 23, concl. iv.

under Charlemagne's rule. Their doctrines and writings were discussed and condemned; and the decrees of this synod were especially ratified in Rome in 794. Thus the adoptianists' heresy in the eighth century died almost still-born.

In modern times again adoptianism has come into vogue; but by a different process than that which produced it in the eighth century. It is now held by the neo-theologians who exclude the doctrine of divine personality altogether. Christ is not the Son of God by eternal generation, He is only specially gifted and endowed with an extraordinary mission from God—a religious genius, like Moses, Paul, or even Luther, and Wesley.

The principle of private judgment in supernatural matters, promulgated by the so-called religious reformers of the sixteenth century carried the rationalistic dogma right into the realms of faith and sent the human mind on that "high quest" which is not yet ended. It cannot be surprising, therefore, that the dignity and person of our blessed Redeemer has suffered considerably under their treatment.

The essence of Christianity consists in a communication of the divine with the human. But that communication, as well as its difference in the case of Christ, when compared with us, the adopted children of God, is a mystery of faith. Only Christ Himself, the Incarnate Son of God, could teach it; whilst His mouth-piece, the infallible Church, defines His doctrine against the perversions of false teachers. That doctrine, as was said above, regarding the person of Christ, is that He is the Incarnate, only-begotten Son of God, even according to His human nature. One Person—one Sonship.

A Protestant writer, in a recent number of the *Andover Review*, tells us that "the question to-day concerns rather the reasonableness of belief in the divinity of Christ."[1] That is true. Our warfare is an inverse one from the one waged in the eighth century. But only in method; not in effect. It is of supreme importance to understand the unity of the divine Personality, and by consequence the unity of the

1 "Divinity of Christ." Editorial, *Andover Review*, Sept., 1892, p. 263.

divine Sonship of Christ. Thus we obtain a clear conception and a reasonable notion regarding the divinity of Christ. The confused, vague description of Christ's Personality and Sonship, which the writer gives us, leaves us in the dark. Whether Christ's divinity consists, not in a greater amount of grace, of which He is merely the supreme Dispenser; whether His Sonship is not simply one of a higher degree of perfection than that of other men, yet of the same order, is hard to understand from terms in which Christ's Personality is described as "divine-human, a medium, or rather the embodiment of the light, life and love of God under human conditions and limitations, . . . transmitting, through His person and character, moral power from God to man;"[1] or again, "Christ revealing Himself in such ways that the life of sonship, with its freedom, its faith, its hopes and its loves, replacing old life—old, because full of the elements of decay—by the new life—new, because ever fresh and strong—was capable of production and reproduction forever."[2]

Such terms as character, personality, Sonship of Christ, may be used to cover all differences and discrepancies of belief regarding Christ. It is at once a curse and a boon of modern philosophy to construe terms for theology which serve all creeds without offending or harming in anything except truth; at least, they convey no fixed conception of Christ's Person and Sonship.

JOS. SELINGER.

1 Loco cit., pp. 263, 264. 2 Loco cit., p. 267.

A COMPEND OF MORAL THEOLOGY IN VERSE.

The Mediæval monks were fond of combining the didactic element in teaching with the belletristic. Hence the origin of the works called "actores," to distinguish them from the works of the classic poets which were styled "auctores." In the former we find the principles of grammar, philosophy, theology, in short, all the arts and sciences couched in form of verse, which were to be memorized by the pupil, and explained in the schools by the "auctoristæ." Jacob of Vitry speaks of these poetic text-books, when he says: "Licet autem utilis sit grammatica ad recte loquendum et recte pronunciandum, cujus rei experientiam et exercitium ex libris metrice compositis, qui *actores* dicuntur, et ex carminibus poetarum nobis conferamus, expedit tamen, etc. (Sermo ad Scolares. Cod. Par. cf. Denifle: Universit. bis 1400.)

This method of teaching gradually passed out of use with the rise of the large universities in which a new scholastic discipline was introduced which began to exert its influence likewise upon the inferior grammar schools. Occasionally we still find the rules of etymology and prosody moulded into indifferent verse, rather to help the memory than to cultivate a taste for poetry; but the method is not, as a rule, applied to the graver or practical sciences, such as philosophy, or moral theology, so as to cover, as in this case, the whole field. It is principally a memotechnic contrivance, and, where the lines are properly explained so as to make the student grasp their meaning and bearing, such a system becomes a basis for sure and permanent knowledge. Considering that the mere remembrance of principles in theology is a great advantage to the individual, especially in the case of the priest who, once he has left the Seminary, is not always sure that he can devote sufficient time to a review of his theological studies, the idea of a series of *carmina memorialia* embracing the principal *loci* of moral theology, has a good deal to recommend it.

For this reason we print here a comparatively brief compendium of this kind, which, whilst to some it will prove

merely a literary curiosity, may perhaps serve others as a stimulus for cursory study or review of the science, without requiring any severer application than we give to the reading of grave though ephemeral matter.

The author is a Roman priest of the Congreg. Pior. Operar. who signs himself Joannes de Franciscis.

We abstain designedly from making any explanations or references by way of footnotes. The verses may require some pondering, but any doubtful passage in them can easily be cleared up by comparing the same with the corresponding chapter (indicated by the headlines) in the ordinary text-books of moral theology. The author had before him Gury's Roman edition (1866).

DE LEGIBUS.

1.—*Proprietates legis.*

Sit bona, sit facilis, justa, utilis, edita genti,
Veraque Lex cunctos perpetuoque liget.

2.—*Legis humanae fines.*

Non possunt leges heroica facta jubere,
Ni cum communi sunt opus ista bono.

3.—*Legis gravis indicia.*

Ostendunt legem (nisi sit levis undique) finis,
Usus, mens regis, sanctio, verba, gravem.

4.—*De expletione legis.*

Ni diversa patent, et si una mente feruntur,
Implebit leges actio et una duas.
Si quibus indiciis mihi lex impleta probatur,
Nil teneor; teneor, si nota nulla probet.
Fas legem effugere est; at legi obstacla liganti
Quae me deripiant, opposuisse nefas.

5.—*Cessatio legis.*

Dissolvunt legem rex, mos, epicheja, relaxans,
Commutans, finis, perpetuusque favor.
Gratia quae solvit te lege, metuque minisque
Vi quoque rapta, rata est, dummodo causa subest.
Jura Dei, ex hominis facto addita, Papa remittit,

Explicat hic saltem cetera jura Dei.
Lex tibi vana, viget; cessat tibi noxia; cessat
Si toti populo totaque cassa manet.
Rex silet, idque boni solet urbs; lex tempore fiet;
Hisce modis pariter lex modo viva cadet.
Ob commune bonum, damnumque utare favore
Regis et ut legem riteque munus agas.

DE CONSCIENTIA.

6.—*Conscientiae erroneae inserviens, vel adversans.*

Peccat ei parens, si sit superabilis error;
Peccat ei adversans, qui libet error erit.

7.—*Quibus in rebus non licet sequi opinionem probabilem.*

Sacramenta, fides, medicamina, jura, periclum
Praecipiunt quidquid tutius esse putas.

8.—*De matrimonio cum conscientia dubia.*

Si jus naturae dubie obstet, factave; omitte;
De humana dubius nubere lege potes.
Si nubis dubitans, cave poscas, redde petenti;
Si nuptus dubitas, utere jure tori.

9.—*Quid agas dubius censurae vel irregularitatis.*

Parce sacris dubitans; censura probanda? resumas.
Sacra cave anquirens. Dubia remanente repulsa
De jure aut facto, nisi letho, sacra retractes.

DE PECCATIS.

10.—*De cooperatione ad peccatum alienum.*

Alterius liceat conferre ut symbola culpae,
Rem licitam, culpa quae procul abstet, agas.
Nec scelus ipse velis, adigat nec munus ut obstes;
Pro gravitate mali sit tibi causa gravis.
Si te cogit opus, vel et impia foenera solve,
Presbytero indigno vel bene sacra petes.
Donaque heri scortis (non scripta) fer, ostia pande,
Caupo et abusuris vina dapesque dabis.
At stupraturo non scalam attollere, servus
Ne torvis oculis aspiciare, licet.

Forte metu id mortis, furemque juvare licebit
Ne furto gravius tu patiare malum.

11.—*Peccata quae materiae parvitatem excludunt.*

Nescit parva venus, Simon, blasphemia, spretus,
Esus, jurandum, crimina fassa, fides.

12.—*Haereseos poenae.*

Haeretici excisi pelluntur ab ordine, ab aris,
Debei et infames prodere quisque lupos.
Baptismum, Coenam, sacra et horum cetera vites;
Nuptibus, exequiis tutus adesse potes.
Nubere et his caveas; atque ut simulacra colenti,
Sic templa haereticis aedificare nefas.

(*Ex declaratione Leonis Pp. XIII per Vicarium Urbis, IV id. Julii 1878.*)

Nudum his dans nomen, sacra agens, audire dolosos
Qui ciet ore, typis, his favet, estque sacer.
Qui haec audit, spectatque mero novitatis amore,
Seu canit in templis ob lucra, crimen erit,
Sive libri haeretici formas compingit ut edat;
Haeresim et hic tutat? tunc quoque scissus erit.
Integer esse potest sectae faber infimus aedis,
Quemque parens tristes cogit adire scholas.

13.—*Suspecti de haeresi.*

Clericus nubens, laicus ministrans
Sacra, vel sanctis oleis abutens;
Complicem absolvens, bigamus, sacerdos
Turpia poscens;
Fictus hic; ipsum reticere suadens,
Haeresim putent, magus, atque sectae.
Et docens Petro reprobata. Cunctos
Edere debes.

14.—*Trina sacrilegii species quotuplici modo admittatur.*

Sacrum hominem temerant captura, libido, tribunal;
Sacrilegus rerum quisquis abusus erit.
Polluo, vendo, ligo, furor; sic templa profano,
Polluo sementi, sanguine, caede, rogo.

Eminus et quamvis sit missa sagitta, at in aede
Si ferias hominem, conscelerata fuit.
Et licet exterius perit hic, si, ut toxica, mortis
Des causam in templis, haec maculata putes.

15.—*Poenae duelli et abortus.*

Tempus indictum est, locus, arma; nullo
Iure se caedunt duo. Petrus aufert
His rogum, infames, socios tuentes
Regnaque plectit.
Pharmaca occidunt male nulla foetum;
Fistula lustres utero retortum;
Vi repellentes, gremioque et aris
Papa repellit.

16.—*Poena incestus cum consanguineis coniugis.*

Saepe tori incestus jus integer, agnitus, aufert;
Ni lex, aut poena haec quomodocumque latent.

17.—*Quando liceat ebrietas.*

Ex causa ebrietas licet et ratione medelae,
Utque alium retrahas deteriore malo.

18.—*Modi, quibus committitur trina supersistionis species.*

Vana superstitione reus qui Numina adorat,
Divinans astris, obitis, sorte, indice virga,
(Ni notet aera et aquas); observans vana fugandos
Ad morbos, et ad eventus, artesque sciendas;
Namque colunt qui se commiscet daemon in ista.

19.—*De Simonia, hypomnemata.*

Mente, dato, pacto, aut fidens mercabere sancta;
Natura, effectus, rem causa, adnexio sacrat;
Seu praeit hanc, comitatque sacrum, sequiturve. Nec istud,
Nec bene venit ager, sacra pensio, balsama, munus;
Nec pluris vestis quia sacra, nec arva patroni.
Acta potestatis pretio peccabis omittens,
Mittere ob hoc poteris vel et ordinis acta rogare.
Falso accusantem licet aere avertere ab ausis,
At non ejusdem est quicumque petitor honoris.
Mos, labor exterior, tutamen, gratia, victus,

Efficient ut sis immunis labe Simonis.
Esto Simon profitens seissusque ratoque professus,
Suspensis sociis, claustrum trudendus in arctum.
Si benefacta capit, socii et scinduntur, eisdem
Pulsus, ineptus erit; si fidit, cetera damnas
Amittet, nulli aptus, rem et sibi Papa reservat.
Si in sua damna fuit, vel crimen abhorruit ante,
Nescius aut sibi praescripsit, sibi praedia sunto.
Jus aliter ponet, reddes nisi, Episcope, simplex;
Cum fructu haud ponet, quod dat stola, concio, funus.
Cetera sacra Simon, pretium nec reddere debet,
Ni damnas, justi aut laesor; sic munia Praesul,
Muneris aut quis onus, vel spiritualia vendens,
Reddet; non claustri ingressum, curamque sacrorum
Non benefacti usum, non vendens chrismata, missas.
Non etenim his aequum, sed laeditur actibus illis.

DE VIRTUTIBUS.

20.—*Quando actus virtutum renovandi.*

Exitus, exorsus, cursus, tentamina vitae
Saepe actus fidei nos iterare jubent.

21.—*Actus religionis.*

Oro et adoro Deum, laudo, voveo, immolo, juro,
Atque haec acta meae relligionis erunt.

22.—*Actus irreligionis.*

Vendo sacrum, temero, blasphemo, peiero, tento,
Et sic sum tempta relligione reus.

23.—*Notanda circa votum, maxime reservatum.*

Licet probarit, vel licet alteri
Nondum annuenti pollicita est fides,
Licetve se maior negarit,
Vota potest abolere Praesul.
Certe, absolute, libera castitas
Amore vota est, perpes et integra?
Servatur haec Papae, et probatus
Ordo et iter pietate, vota.
Nuptis at illam laxat Episcopus,
Adjuncta et horum, vel timide edita;

Ne me usque, ceu res obligatas,
Vota ligent, catus addo tempus.

24.—*Causae labores serviles permittentes diebus festis.*

Rector, opus, pietas, amor, utile, mosque, laborum
Permittunt festo qualiacumque die.

25.—*Causae excusantes a jejunio ecclesiastico.*

Jejunare tibi si quando Ecclesia mandat,
Permittunt esum Rector, opus, pietas.

Vel brevius utraeque.

Rector, opus, pietas, amor, utile, mosque laborem
Permittunt; esum. Rector, opus, pietas.

DE CONTRACTIBUS.

26.—*Memoranda circa contractus in genere.*

Nomine donatus Contractus, purus, utrinque,
Gratis, (vel contra est) tacitus, vestitus. Ad ipsum
Res, persona capax, consensus, forma necesse est.
Non habiles uxor, minor, interdictus. Adhaerent
Conditio, adjecta hora, modus, monstratio, causa.
Gratuitos metus et levis et monstratio findit
Cassa virûm; at rerum reliquos, pavor, irrita causa
Aut dolus, aut error, si agitur substantia rerum.
Conditio turpis diffingit pacta (nisi illam
Lex secet), et nuptum, sua si bona maxima tollat.
Forma deest pacto? qui possidet, anteferatur.
Dividuum pactum deceptus scindere possit.

27.—*Circa venditionem et evictionem.*

Si latet innocuum vitium, haud grave, neve rageris,
Hoc mercem vendens occuluisse potes.
Carius haud vendas pretium si mercis ad astra
Sive emptoris amor, seu monopola tulit.
Venditionem abolent commissum, jus redimendi,
Conditio, adsensus, pacta futura dies.
Emisti dubius, retices sub judice? adempti
(Vel quia sic pepigi) non ago vindicias.

28.—*Officia locatoris.*

Pando rei vitium, faciamque expensa locator,
Non veneri, usuræ, nec loco sacra diu.

29.—*Officia commodantis et commodatarii.*

Dic rei rugam, fer et insolentes,
Commodans, sumptus; solitos at utens;
Nec diem aut usum migret hic statutos;
Si tamen idem
Suscipit casum sibi fortuitum,
Tempus excedit, placitos et usus,
Nec sua exponit bona, commodanti
Damna rependat.

30.—*Conditiones ad licitum censum, ut aiunt, consignativum.*

Ne turpis insit mens tibi foeneris,
Fructum nec hauri plus decimo; ferax
Sit fundus, immotusque; census
Cumque pari redimendus aere.
Tum trade coram testibus aureos;
In antecessum nec lucra praeripe;
Nec carpe fructum ex insolutis;
Damna simul patiare sortis.

31.—*Monimenta circa depositum.*

Deposito clauso, vel quod non destruit usus,
Mitte uti; hoc domino fructificante suo.

32.—*Circa sponsionem et ludum.*

De licito spondent, par ambo, incertus uterque;
Lude tuo, absque dolo, conditione pari.

33.—*Circa contractum societatis.*

Res licita et paritas, et sors peritura ferenti
Rite ligant socios; mors, mens, res, tempora didunt.

34.—*Causae donationem revocantes.*

Conditio, soboles revocant donata, feroxque
Aut mortem attentans, aut alimenta negans.

35.—*Iuratio quando firmet contractum.*

Pacta meo lege icta bono, tibi roboro jurans ;
Si natura vetat, roboris addo nihil ;
Seu commune bonum vetat. At cito jurat inane
Tiro ; recusanti pollicitusque sua.

36.—*Notanda de mutuo.*

Mutuum gratis recipe in statuto
Tempore ; acceptor tibi par rependat,
Ni lucrum cessans, nisi damna vera,
Ortaque ab illo,
Sive non illo exoriens periclum,
(Quanta at istorum ratio aestimatur)
Poena, vel leges tibi dent monenti
Postmodo plura.
Foenus at sacros tumulum cibumque
Donaque ad famam, tabulasque summas,
Mos nisi admittat, prohibet peregri
Tecta locare.
Collybi sumptus, labor institoris,
Reddit et pactum lucra justa trinum ;
Venditor fictus, redimens minoris,
Desit Iberis.

(*Continuabitur.*)

CONFERENCES.

WHOSE THE RIGHT TO BAPTIZE?

Qu. Please give your solution, in the REVIEW, of the following: A woman, accidentally in a parish not her own, gives there birth to a child, and has the same baptized in the place where she visits. Can the stipend given for this baptism be claimed by the regular pastor of the mother or does it belong by right to the parish priest who performed the baptism? The diocesan statutes of both places ordain that the right of baptizing and the offering made on occasion of baptisms belong to the proper pastor.

Resp. The stipend received on occasions of baptisms belong to him who has the ordinary right to baptize. In the present case the priest in whose parish the child was actually born has proper and independent jurisdiction to baptize the same. This is the common ecclesiastical law: *Si mulier*, says St. Alphonsus, *casu parit in pago non suo, proles ab illius pagi parocho est baptizanda.* (Theol. Moral. Lib. VI, Tr. II, n. 115.) The same authority, with whom modern moral theologians generally agree, (Cf. Lehmkuhl Vol. II n. 66, 3. id. Sabetti, Konings, etc.) allows with La Croix and Gobat that, if the mother's domicile be quite near, she can, *if she desires*, bring the child to be baptized by her own parish priest. But the latter would not have the right to baptize the child outside of his own parish limits.

"Quod si mulier pariat in pago alieno, duabus et tribus horis a domo sua dissito *si vult*, potest prolem baptizandam mittere ad ecclesiam suam, potest tamen etiam ad alienam, ubi est.—In hoc tamen alieno pago proles non deberet a proprio sed ab hujus pagi parocho baptizari." La Croix VI, n. 275.

The mother therefore determines by her choice in which of the two places the child is to be baptized, and her choice determines under whose jurisdiction the child is to be bap-

tized, and the jurisdiction determines the right to the stipend.

The above cited authors limit the alternative of choosing her domicile only in the case where it is not far away, because if the distance were such as to delay the performance of baptism beyond the due limits prescribed by the law of the Church, the use of this freedom of choice would become unlawful by reason of the injury done to the child through an unnecessary delay of baptism.

COMMUNION AT FORTY HOURS BEFORE THE EXPOSITION MASS.

Qu. Where the "Forty Hours" devotion is opened at the late Mass on Sunday, do those who go to Holy Communion at an early Mass on the same day gain the indulgences?

This matter came up at a clerical gathering recently. I would be glad if you would answer in your next issue.

SUBSCRIBER.

Resp. The Indulgence of the "Forty Hours" devotion is gained by all those who go to Confession and Holy Communion on any day during the exposition or on the morning before it, or even on the previous day, provided they make the requisite visits to the Blessed Sacrament afterwards.

This applies not only to the Forty Hours devotion but to all the feasts to which indulgences are properly attached. There was some doubt regarding this, but a decree of Pius IX Oct. 6, 1870, abrogated a former decision of the S. Congregation, according to which Holy Communion could not be anticipated. We give the decree of Pius IX in full for the greater satisfaction of many priests whom we have heard express doubts on the subject.

The *Decreta Authentica S.C.I.* refer to it in the following words:

"Communio pro lucranda indulgentia orationi XL horarum adnexa ex decreto diei 20 junii 1836 non poterat peragi die praecedenti; ex decreto vero Urbis et Orbis diei 6 Octobris 1870 hoc licet." (426.)

The Decree itself is as follows:

Urbis et Orbis. Inter ceteras conditiones, quae in adimplendis operibus injunctis pro acquisitione Indulgentiarum servari debent, ea est, ut eadem fiant intra tempus in concessionibus praefinitum. Ut vero Christifideles facilius ad eas lucrandas excitarentur, pluries haec Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, approbantibus Summis Pontificibus, quoad praescriptam Confessionem et Communionem vel benigna interpretatione, vel indultis hac in re providendum existimavit.

Hinc per decretum diei 19 Maii 1759 statuit *Confessionem suffragari, si expleatur etiam in perviligio festivitatis pro qua concessa est indulgentia;* et idem per decretum diei 12 Junii 1822 declaravit *Communionem peragi posse in vigilia festivitatis.*

Etsi vero haec indulta nullum dubitandi locum relinquerent circa eas indulgentias, quae pro festivitatibus proprie dictis conceduntur, incipientibus nempe a primis Vesperis usque ad occasum solis ejusdem diei festi, ut aut liberum sit fideli, vel in vigilia vel in ipso die festo confiteri et sacra synaxi refici, plures tamen exinde dubitationes obortae fuerunt, an idem dicendum foret de aliis indulgentiis spatio unius diei lucrandis, et ab initio diei naturalis incipientibus, quae videllicet concederentur non ratione festivitatis occurrentis, sed alia qualibet ex causa, quemadmodum usuvenire solet pro sextis feriis mensis Martii, diebus Dominicis festum S. Aloisii praecedentibus, Oratione Quadraginta horarum aliisque casibus similibus quibuscumque.

Itaque Ssmus D. N. Pius PP. IX in Audientia habita ab infrascripto Cardinali Praefecto ejusdem Sacrae Congregationis die 6 Octobris 1870 ad removendam omnem dubitandi rationem et ad commodius reddendum Confessionis et Communionis adimplementum benigne declarari et decerni mandavit, prout hoc decreto declaratur atque decernitur: *tum Confessionem dumtaxat, tum Confessionem et Communionem peragi posse die, qui immediate praecedit sequentem, pro quo concessa fuerit indulgentia quaelibet non solum ratione festivitatis occurrentis juxta allata decreta, verum etiam quacumque alia ex causa, vel devotionis, vel pii ex-*

ercitii, aut solemnitatis, uti esset pro memoratis, et ceteris hujusmodi diebus, pro quibus indulgentia cum conditione Confessionis et Communionis concessa jam fuerit, vel in posterum concedatur, liceat tempus ad eam acquirendam ab initio diei naturalis, et non a primis Vesperis sit computandum, servata tamen in adimplendis aliis operibus injunctis regula generali circa modum et tempus in concessionibus praescriptum. Voluitque Sanctitas Sua nihil innovatum censeri quoad decretum diei 9 Decembris 1763 favore Christifidelium, qui laudabili consuetudine utuntur confitendi semel saltem in hebdomada, cum privilegiis, conditionibus et restrictivis ibidem recensitis. Contrariis quibuscumque non obstantibus.

Datum Romae die 6 Octobris 1870.

A. *Card.* BIZARRI *Praef.*

A. COLOMBO, *Secret.*

THE DON'TS OF THE CLERICAL TRAVELER.

[*Adapted from Dr. Henderson's Ethics and Etiquette of the Pulpit, Pew, Parish, Press and Platform.*]

1. Never stop at a ticket office window to parley with the agent. Others are waiting and the train will move at the appointed moment. Read your clergyman's ticket and be governed by the conditions. They can not be changed or modified except by the power that prescribed them. Apply for no favors, the granting of which would be a breaking of the law. The inter-State commerce law prohibits a railroad from giving a free pass to *anyone*. Never allow another to ride on your ticket. It is not transferable. It is a sad fact that some clergymen are on the black list, outlawed out of all favors upon every railroad, because of the misuse made of those previously granted.

2. Never hold a conversation with a subaltern over something he is required by superior authority to observe. Corporations discharge their employees for the slightest disobedience, and these never know when they are from under the eye of a detective. Snares are frequently set for them to test their efficiency. If they deflect in the slightest from the straight line drawn for their rigid observance

and are detected, though the thing in itself be just, and right, and courteous, and commendable, they will be made to "walk the plank." Obedience must be absolute, and the rules that govern it are inflexible.

3. When traveling, ask no favors based on your office. Do not be a martinet. You can not right the world when you have no right to interfere. People are permitted to drink wine and play cards in palace cars, and you will only make yourself disagreeable to others if you manifest your dislike in respect to these.

4. Never rebuke the insolence or neglect of a porter. If you have a grievance of which you wish to complain speak to the conductor of the car.

5. Never be familiar with the employees of a train. Ask them only concerning that which relates to their station. You ought not to expect them to teach you the geography of the country and its traditions.

6. If a train is behind time show no impatience; it will not put you on your way, and it may lower you in the esteem of others. Have something to read and you will lose no time. Do not waste it with idle complaints. If starting to fill an important engagement, take one train in advance that you may avail yourself of a following one should anything go amiss with the first. Should it happen to a later one you would "be left."

7. In case of an accident injuring others proffer your help. Your intelligence may largely substitute the absent surgeon. Your office will enable you to command the services of others. You will magnify your office in the esteem of all by manifesting your priestly solicitude toward those mortally hurt, and comforting any bereaved by the calamity. If you should have to administer the last sacraments, do so with all the reverence and dignity which your circumstances permit.

8. In a sleeping car engage in no boisterous conversation, and especially after passengers have retired. Make no objection to snorers. You may not be fond of sheet music, but complaining about what a man does when he is asleep puts one on a par with a dog baying at the moon. As to all disturbances made in a public conveyance you will get on quite as fast by silently bearing what you can not help.

9. Never presume on not being known and relax conduct becoming a priest. Any man much before the public is apt to be recognized by some one in every considerable crowd; but the priest, even

if not known personally, is invariably recognized, and only renders himself ridiculous and contemptible by attempting disguise.

10. Courtesy does not always require that you should surrender your seat to some stalwart woman. Let the conductor seat her. For the rest, courtesy to ladies is, as a rule, in order when, in justice to yourself and others, you can make the sacrifice it requires.

11. On leaving a palace car it is customary to give the porter an extra fee. He has blacked your boots and dusted your clothes, and this is extra service and for that you pay. But it is as vulgar to be extravagant as it is unjust to be niggardly. Observe a medium course and the servant will recognize in you the gentleman. Boys throw away their money.

12. Don't exhibit your weakness for good cheer by ordering expensive drinks, etc., at your luncheon. You owe it to your cloth as well as to your manliness to be considered a person of self-restraint and frugal habits.

THE NUPTIAL BLESSING IN THE SANCTUARY.

Qu. Is it proper to let the persons who are to be married enter the Sanctuary for the purpose of receiving the Nuptial Blessing?

Resp. We would think so. The Ritual does not mention where the contracting parties are to stand, and liturgical writers like De Herdt leave it optional. The Rubrics, however, in the *Missa pro sponso et sponsa*, expressly state that the parties are to kneel at the altar. Speaking of the celebrant the Missal says: "Stans in cornu epistolae versus sponsum et sponsam ante altare genuflexos dicit super eos," etc. If this be proper during the Mass it can hardly be otherwise outside of it.

TRANSFERRING THE ANNIVERSARY OF A BISHOP'S CONSECRATION.

When the anniversary of the consecration of a Bishop habitually occurs on a double feast of the first class, it is to be transferred to the first following vacant day in the Office.

Dubium. Si anniversarium consecrationis Episcopi dioecesani quotannis impediatur festo dupl. I, cl., quaeritur an Missam et

Commemorationem dicti anniversarii tali in casu anticipare vel transferre liceat, quia secus semper et quotannis omitteretur?

Resp. Transferatur in primam sequentem diem non impeditam. (S. R. C., 30 Aug., 1892. Strigon. ad II.)

STATUES ON THE ALTAR.

Editor AMERICAN ECCLESIASTICAL REVIEW:

REVEREND AND DEAR SIR:—I received enclosed pattern of a statue from a priest in San Francisco, with the request that I forward same to the editor of the REVIEW, and ask: "If it is lawful to place statue, according to pattern, on the Blessed Virgin's altar in a church. There are doubts about the matter which I wish settled." As the Father says, "the case is a very practical one" for him, I hope you will kindly give your opinion. (The statue is the ordinary *Immaculata* with outstretched hands.)

Resp. There appears to be no objection, provided the statue be not placed directly *upon the tabernacle in which the Blessed Sacrament is kept;* nor should it take the place of the Crucifix (which is to be central and conspicuous) upon the *main altar* of the church.—Cf. AMERICAN ECCLESIASTICAL REVIEW, Jan., 1892, page 58.)

OFFICIUM VOTIVUM ET MISSA DE FERIA.

Qu. A priest who recites the Votive Office during Lent, Quartertenses or Vigils, may say the Mass of the day (*i. e.*, de feria, Quadrages. etc.), in violet, but is he in that case obliged to make a commemoration of the Votive Office in the ferial Mass?

Resp. Yes.

Dubium. Recitans privatim officium aliquod votivum feriis Quadrag., Quatuor tempor., aut Vigiliarum, potestne celebrare Missam de feria in colore violaceo? Et si affirmative, debetne omittere commemorationem officii votivi illa feria privatim recitati?

Resp. Affirmative, ad primam partem; Negative, ad secundam. (Ex S. R. C., in una Strigon. 30 Aug., 1892, ad VIII.)

ANALECTA.

TERTIARII SAECULARES S. FRANCISCI ASSISIENS.

(*Decretum.*)

Huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae sequentia dubia, quae Tertiarios Saeculares Sancti Francisci Assisiensis aliorumque Ordinum respiciunt, dirimenda sunt proposita.

I. An Tertius Ordo Saecularis S. Francisci teneatur lege illa a Clemente Papa VIII in Constitutione *Quaecumque* d. d. 7 Decembris 1604 statuta, qua praecipitur unam tantum Confraternitatem et Congregationem eiusdem nominis et instituti erigi posse in singulis civitatibus et oppidis?

II. Utrum ad erigendam novam Congregationem Tertii Ordinis sive in Ecclesiis Regularium sive non Regularium necessario requiratur consensus Ordinarii loci?

III. Utrum Episcopus loci visitare possit Tertiariorum Congregationes etiam in Regularium ecclesiis?

IV. An religiosi, qui sua iam vota nuncupaverunt in proprio Instituto approbato vel ab Apostolica Sede, vel ab Ordinario loci, ante decretum in una Veronensi editum sub die 16 Iulii, 1886 etiam Tertio Ordini S. Francisci adscripti reperiebantur, post praefatum Decretum adhuc pergant ad eumdem Tertium Ordinem pertinere eiusque gratiis et privilegiis gaudere?

V. An Saeculares Tertiarii Franciscales ingredientes religiosum aliquod institutum, etiam ante religiosam professionem teneantur dimittere habitum Tertii Ordinis, et hoc ipso non amplius perfruantur eiusdem gratiis et privilegiis?

VI. An idem Veronense Decretum vim legis habeat etiam pro Tertiariis caeterorum Ordinum, puta Ordinis S. Dominici, SSmae Trinitatis etc.?

VII. Possuntne fideles, qui ad unam Congregationem Tertiariorum pertinent, transire ad aliam pariter erectam in eodem vel alio loco, quin Indulgentias et privilegia amittant?

VIII. An Tertiarius Franciscalis possit transire ad alium Tertium Ordinem alterius Regulae ex. gr. ad illum S. Dominici etc. et vicissim?

IX. An fideles, qui inter Tertiarios unius Ordinis fuerint cooptati, cooptari etiam valeant inter Tertiarios alterius

Ordinis, puta S. Dominici, vel SSmae Trinitatis etc., ita ut aliquis Christifidelis evadere simul possit Tertiarius alterius Franciscalis, S. Dominici, SSmae Trinitatis, Ordinis Carmelitici, et ita porro?

X. An expediat concedere omnia privilegia, gratias et indulgentias a Summis Pontificibus directe et speciatim primo et secundo Ordini S. Francisci concessa, extendi etiam ad omnes qui Tertio Ordini saeculari nomen dederunt?

XI. An expediat concedere Indulgentiam *Portiunculae* nuncupatam, ab omnibus fidelibus toties die 2 Augusti lucrandam, quoties quamcumque visitent ecclesiam, in qua legitime erecta est Congregatio Tertii Ordinis Saecularis S. Francisci?

XII. An expediat concedere Tertiariis saecularibus S. Francisci ut lucrari valeant Indulgentiam tam omnibus fidelibus Ecclesias Franciscales visitantibus concessas, quam illas quae Tertii Ordinis saecularis sunt propriae, ea conditione, ut Ecclesiam parochialem visitent in omnibus illis locis, ubi neque Ecclesiae Franciscales primi, secundi aut tertii Ordinis regularis, neque Oratoria publica tertii Ordinis saecularis aut alia Ecclesia, in qua canonice erecta sit Congregatio tertii Ordinis saecularis existant?

XIII. An Tertiarii saeculares S. Francisci degentes in locis, ubi nulla adsit eorumdem Tertiariorum constituta Congregatio, recipere valeant Benedictionem papalem bis in anno eisdem concessam a quocumque sacerdote, eo quod vel nequeant accedere, aut saltem difficilis sit accessus ad locum in quo a sacerdotibus debita facultate munitis praefatae benedictiones impertiuntur?

XIV. An saltem expediat praedictis Tertiariis Franciscalibus saecularibus, bis in anno, loco Benedictionis nomine Summi Pontificis recipiendae, duas alias Absolutiones seu Benedictiones concedere cum adnexa Plenaria Indulgentia?

XV. Ex Constitutione *Misericors Dei Filius* Tertiarii Franciscales gaudent Indulgentiis Stationum Urbis. Iam vero ex opere cui titulus *Raccolta di Orazioni e pie opere ecc.* ad acquirendas Indulgentias stationales praeter conditiones consuetas sincerae contritionis, confessionis et communionis *a seconda della Indulgenza da lucrazi*, sufficit visitatio solius ecclesiae ubi est, vel supponitur esse Statio. Quaeritur utrum hoc etiam valeat pro indulgentiis Stationum, quae in supradicta Constitutione Tertiariis conceduntur, ita ut a Tertiariis sit peragenda Confessio et Communio suscipienda eo tantum in casu quo concessa est indulgentia plenaria, non vero quando concessa est partialis?

XVI. Utrum, demptis Tertiariis saecularibus S. Francisci et Servorum B. Mariae Virginis, quibus per Constitutionem *Misericors Dei Filius* et Rescriptum diei 15 Decembris 1883 respective provisum est, Tertiarii saeculares aliorum Ordinum gaudeant communicatione Indulgentiarum sive cum respectivo Ordine, ad quem pertinent, sive cum aliis Tertiariis et eorum Ordinibus?

XVII. Utrum tuta sit opinio, quae docet: Indulgentiis pro Ordine communicante per revocationem Pontificiam sublatis, caeteri quibus illae per communicationem factae sunt propriae iis frui nihilominus pergant, nisi revocatio expresse etiam ad eos dirigatur?

XVIII. Utrum Tertiarii saeculares cuiusvis Ordinis Indulgentiis tantum gaudeant, quae sibi directe concessae fuerunt vel aeque principaliter cum aliis concessae fuerunt, dummodo non sint revocatae?

Et Emi ac Rmi Patres in generalibus Comitiis ad Vaticanum habitis rescripserunt die 10 Ianuarii 1893:

Ad I. *Negative.*
Ad II. *Affirmative.*
Ad III. *In iis quae ad disciplinam et directionem internam spectant, negative; in reliquis, affirmative.*
Ad IV. *Negative.*
Ad V. *Negative ante professionem.*
Ad VI. *Affirmative.*
Ad VII. *Affirmative ex rationabili causa.*
Ad VIII. *Generatim negative.*
Ad IX. *Negative.*
Ad X. *Negative.*
Ad XI. *Negative.*
Ad XII. *Supplicandum SSmo pro gratia.*
Ad XIII. *Negative.*
Ad XIV. *Supplicandum SSmo pro gratia.*
Ad XV. *Affirmative.*
Ad XVI. *Negative, nisi constet de speciali Indulto.*
Ad XVII. *Negative, imo falsa.*
Ad XVIII. *Affirmative.*

Factaque de iis omnibus SSmo Domino Nostro Leoni Papae XIII relatione in Audientia habita die 31 Ianuarii 1893 a me infrascripto Cardinali S. Congregationis Praefecto, Sanctitas Sua resolutiones Emorum Patrum ratas habuit, et confirmavit, et petitas gratias in perpetuum benigne concessit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 31 Ianuarii 1893.

L. ✠ S. Fr. A. *Card.* SEPIACCI. *Praefectus.*
A. *Archiep.* NICOPOLITAN, *Secretarius.*

DE MISSARUM ELEEMOSYNIS.

(*Dubium.*)

S. Poenitentiaria Ap. April 6, 1742.

Missionarii, et pastores catholici in Hollandia, aliisque regionibus haereticorum, et infidelium ditioni subiectis, cum osculo pedum, Sanctitati Vestrae humiliter exponunt: ad eorum notitiam devenisse Breve exemplare Sanctitatis Vestrae apud S. Mariam Maiorem editum die 30 mensis Iunii 1741, incipiens "Quanta cura adhibenda est" in quo clericis et sacerdotibus quibuscumque recipientibus eleemosynas, seu stipendia pro Missis celebrandis districte prohibetur, ne, retenta sibi parte earumdem eleemosynarum, sive stipendiorum, aliis sacerdotibus committere possint celebrationem earumdem Missarum cum minori eleemosyna seu stipendio, adjuncta poena suspensionis, reservatae Sedi Apostolicae ipso facto incurrenda, prout latius in eodem Brevi exemplari continetur. Quoniam vero, Pater Sancte, in illis regionibus sub haereticorum, vel infidelium iugo nulla adsunt Beneficia ecclesiastica, seu certi redditus ad vitae substentationem, Pastoribus et missionariis catholicis a piis fidelibus dari solent pinguia Missarum stipendia et eleemosynae pro earumdem Missarum celebratione, ut ex ipsis stipendiis et eleemosynis sustentationem recipiant in defectum, ut supra, Beneficiorum, sive certorum reddituum ecclesiasticorum. Quandoque vero eadem stipendia, et eleemosynae dantur ratione quidem particularis affectionis, vel gratitudinis erga illos missionarios, et Pastores, sed non sine respectu ad supradictam sustentationem multoties etiam, praecipue in exequiis, anniversariis, et maioribus festis, supradicta stipendia, et eleemosynae Missarum dantur per modum unius honorarii, quod occasione Sacramentorum Poenitentiae, et Sacrae Communionis ex pia veneratione fideles conferre solent. Quae cum ita sint, Pastores et missionari nullum habuerunt scrupulum retinendi sibi ipsis partem stipendiorum et eleemosynarum, demandare aliis sacerdotibus indigentibus, qui sub nomine *Sacellani*, sive *coadiutores* assistunt, et vicem eorumdem missionariorum, et Pastorum gerunt, quando sunt absentes, vel morbo impediti, aliisque in similibus necessitatibus; quod si missionarii, et Pastores tenerentur totam deinceps tradere eleemosynam receptam pro celebratione Missarum sacerdoti substituto, qui sacrificium offert, vel ipsi missionarii congrua substentatione privarentur, vel si partem et portionem dicti stipendii, sive eleemosynae dare nequir-

ent sacerdoti celebranti precipue pro Sacellanis et Coadiutoribus et supra necessariis huiusmodi subsidium deficeret in illis regionibus, in quibus redditus certi, ac Beneficia pro Ministrorum Ecclesiae sustentatione deficiunt.

His igitur, aliisque particularibus circumstantiis sedulo perspectis, licet devotissimi S. V. oratores pro certo habeant, quod in Brevi exemplari supra commemorato pro celebratione Missarum, nullatenus comprehendantur, quominus tuto servare possint morem, et praxim usque adhuc observatam, nempe in dictis casibus retinendi sibi partem, sive portionem stipendii recepti pro celebratione Missarum, et cum minori eleemosyna aliis sacerdotibus Missas celebrandas committere, nihilominus veluti obedientissimi Catholicae Ecclesiae filii et metu suspensionis ipso facto incurrendae perculsi, demisissime supplicant Sanctitati Vestrae pro opportuna declaratione.

SSmus D. N. Benedictus d. p. Papa XIV vivae vocis oraculo benigne declaravit in prohibitione contenta in superius enunciato Brevi non comprehendi praedictos casus: et insuper mandavit hanc suae mentis declarationem praedictis Oratoribus, aliisque, quibus opus fuerit, per Officium S. Poenitentiariae esse significandum.

CIRCA DIVORTIUM CIVILE.

(*Decretum.*)

S. Poenit. d. 30, Junii 1892.

BEATISSIME PATER:

Eduardus ob adulterium mulieris notorium et scandalosum, ex quo etiam proles spuria exorta est, a judice ecclesiastico obtinuit sententiam pro separatione thori.

Ut vero talis sententia judicis ecclesiastici effectus civiles sortiri queat, praesertim quoad repudiationem paternitatis circa filios adulterinos, horumque exclusionem a parte et bonis prolis legitimae, lex civilis non aliud suppeditat medium efficax quam divortium civile.

Unde Eduardus familiae suae decori et bono providere volens ad actionem pro consequendo divortio civili recurrere cogitat. Nullo modo tamen vinculum sacramentale infrangere ant novarum nuptiarum libertatem pro se aut pro indigna muliere praetendere putat, paratus caeteroquin talem intentionem authentice coram Parocho vel Episcopo confirmare et declarare.

Cum saepius a S. Sede declaratum sit matrimonium civile nil aliud significare quam meram nudamque caeremoniam seu formam quae nullum conscientiae vinculum aut obligationem condere queat Eduardus itidem etiam in divortio civili nihil aliud ac talem nudam caeremoniam considerat, quae civiliter destruit effectus quos prius condiderat mera contractus civilis caeremonia; unde, simili jure, divortium civile conscientiae obligationibus nec addere quidquam nec detrahere ipsi videtur; proinde ordinem mere civilem et extremum spectans, quamlibet vinculi sacramentalis laesionem seu violationem expresse respuit et excludit, cum divortii civilis effectus exquirit.

Quum talis sit animi sui dispositio ac considerata praesertim sententia judicis ecclesiastici super separationi thori, Eduardus, ut conscientiae suae quieti provideat, enixe petit an ita sibi liceat adire tribunal laicum pro consequendo divortio civili, sub clausulis et restrictionibus supra indicatis.

Sacra Poenitentiaria ad praemissa respondet: *Orator consulat probatos auctores.*

Datum Romae in S. Poenitentiaria, die 30, Junii 1892.

R. *Card.* MONACO, P. M.

DE ONERE SUSCIPIENDI CURAM ANIMARUM.

(*Decreta s. Congr. Concilii.*)

In causa quadam Calvensi (Calvi et Terano) circa onus suscipiendi curam animarum s. Congr. Concilii d. 28. Aug. 1890 respondit uti in causa Parmensi infra secutura. (Cfr. Canoniste contemporain, 1892 p. 307–309). Similiter s. Congr. Conc. in causa Forojulien. (Frejus) d. 31. Jan. 1891 affirmavit quaestionem an et quomodo episcopo concedenda sit facultas cogendi sub praecepto obedientiae, adhibitis etiam, si opus fuerit, censuris, sacerdotes viribus pollentes et a quocumque officio liberos ad curam animarum aliaque munera pro regimine animarum necessaria suscipienda. Simul etiam s. Congr. Conc. mentionem fecit ejusdem tenoris decreti d. 9. Junii, 1884 in causa Tolosana editi. (Cfr. Canoniste contemporain, 1891 p. 374–376.)

BEATISSIME PATER:

Episcopus Parmenis refert existere, speciatim in urbe, plura collegia, quibus adgregantur plurimi sacerdotes qui absque onere canonicae residentiae, minima et facillima munia obeunt, adsistendi scilicet uni Missae adinstar conventualis. In hujusmodi collegiis numerantur prope *centum* sacerdotes. Hinc fit ut qui Parochi, Oeconomi spiritualis, Capellani onera susceperunt vel stabilia vel temporalia, ambiunt has sedes ad quas facile nominantur vel a Patronis, vel a Fabricis, vel a consortio quod amplectitur centum Praesbyteros ideo nuncupatos centumviros, qui in hac re omnino sunt et se gerunt independenter ab auctoritate episcopali. Saepe saepius accidit ut secundo electi sacerdotes prioribus muneribus renuntient, et antequam Ordinarius renuntiationem acceptet, ad nova onera se transferunt, et aliquando ad plena otia. Ex hac miserrima et indecora defectione nonnullae Ecclesiae parochiales carent Pastoribus, et hodie in Dioecesi illarum numerantur viduae non minus ac *viginti*.

Quapropter praedictus Episcopus quaerit:

1. Utrum liceat sacerdotibus, qui beneficii veri nominis non pollent et speciatim Vicariis curatis, Oeconomis et Capellanis, derelinquere officia ab Episcopo illis commissa, non obtenta prius ejus licentia?

2. An ex praecepto obedientiae, adhibitis etiam, si opus fuerit, censuris, Episcopus jus habeat eos cogendi ut persistant in suo officio, saltem usquedum ipsis providere valeat per idoneum successorem?

3. Utrum sub eodem praecepto obedientiae, et iisdem intentatis censuris, possit Episcopus sacerdotes otiosos, vel ferme otiosos et sanitate suffultos, compellere ad suscipiendam Ecclesiarum curam, saltem donec illis fas sit providere Pastorem?

4. Num, praeter poenas a jure statutas, ad corrigendos Parochos qui otiosi et socordes negligunt propria officia et admonitiones et minas minimi faciunt, hac miserrima aetate, conveniens sit inferre censuras, et speciatim suspensionem a missa diebus ferialibus, vel etiam extra Paroeciam?

Ad compescendam licentiam, quae in Clero quoque furtim sed in dies major serpit, atque ad providendum cultui religionis et saluti animarum in hac *plusquam in proximis Dioecesibus Pastoribus deficientium* Episcopus Parmensis enixis precibus orat, ut et *pharmaca* et auxilia saltem temporalia ad aliquot annos, illi provide designentur.

Parmae, ex Episcopio, die 11, Januarii 1886.

J. ANDREAS, *Episcopus*.

DIE 17 JANUARII, 1886.

Ad I. *Prout exponitur, negative.*

Ad II. *Affirmative, quoties ex Officii dimissione grave detrimentum curae animarum sit obventurum. Est tamen Episcopi solicite providere de idoneo successore, praesertim cum rationabili de causu dimissio expostulatur.*

Ad III. *Affirmative, gravi urgente necessitate, et ad tempus.*

Ad IV. *Episcopus utatur jure suo, prout et quatenus de jure, perpensis tamen temporum et personarum adjunctis.*

Ita reperitur in positione cui titulus : Parmen. *Episcopus circa Clerum*, existen. in Secretaria S. Congregationis Concilii in fasciculo positionum diei 17 Januarii anni 1886.

In quorum fidem, etc.

Datum Romae, ex Secretaria praefata, die 5 Februar. 1886.

A. GESSI, *Sub-secretarius.*

CIRCA CULTUM ERGA SS. VULTUM, D.N.I.C.

(*Ex S. R. U. Inquisitione.*)

BEATISSIME PATER :—P. Caietanus Pizzighella e Congregatione Presbyterorum a Sacris Stigmatibus D.N.J.C. Sacellum, Ecclesiae Domus Matris Veronae existentis adnexum, de consensu Ordinarii accommodatam ac destinatam habuit (nulla tamen facta liturgica dedicatione) Cultui Vultus D.N.J.C. cuius Imago in unico Altari posita, magnam excitat venerationem.

Praeterea apud eamdam Ecclesiam erecta est de consensu eiusdem Ordinarii, Confraternitas, Archiconfraternitati Turonensi eiusdem S. Vultus affiliata cui jam fere quatuor millia hominum nomen dedere.

Nunc vero, cognitis, per publicas Ephemerides, decretis ab ista S. Congregatione S.O. statutis, quoad cultum S. Imagini Vultus D.N.J.C. exhibendum, orta est aliqua confusio et perturbatio, mirantibus non paucis ac dictantibus ab hac devotione omnino cessandum esse, ut obsequium auctoritati S. Congregationis S.O. praestetur.

Quibus de causis idem Orator ut quieti suae et caeterorum Confraternitati adscriptorum consulat, humillime petit :

An cauta sub directione ac dependentia Ordinarii ne sit in Oratorio et in piis exercitiis publice peragendis aliquid

quod sapiat cultum directum et specialem, omnibusque iuxta cultum Romae traditionalem conformatis, subsistere possit dictum Sacellum et Confraternitas cum Indulgentiis ei concessis?

Et Deus, etc.

Visum: commendantur preces humillimi Oratoris.

In q. f.

Datum Veronae ex Curiâ Episcopali, die 25 Januarii, 1893.

LL. *Card.* DE CANOSSA, *Episcopus.*

Responsum Sacrae Congregationis S.O.

FER. IV, DIE 8 MARTII, 1893.

In Congregatione S. Romanae et Universalis Inquisitionis propositi Instantia, Emi ac Rmi Dni Cardinales in rebus fidei et morum Generales Inquisitores respondendum decreverunt: *Prout exponitur, affirmative.*

Eadem vero die, Emus Cardinalis eiusdem S. Inquisitionis Secretarius, facultatibus a SSmo Dno Nostro sibi tributis, Emorum Patrum resolutionem adprobare dignatus est.

L. MANCINI, S.R. et U.L., *Notar.*

DE REQUISITIS AD CONFRATERNITATES ERIGENDAS.

E. S. CONGR. INDULGENTIARUM ET RELIQUIARUM.

Sacrae Indulgentiarum Congr. sequentia dubia dirimenda sunt proposita:

I. In erigendis seu instituendis Confraternitatibus atque Indulgentiis iisdem communicandis, item in Confraternitatibus aggregandis, Clemens PP. VIII. Constitutione "*Quaecumque*" plura praescripsit sub poena nullitatis, quorum observantiam saltem in substantialibus Pius PP. IX. Decreto 8 Januarii, 1861, denuo constituit. Inter quae reperitur: quod Confraternitatibus aggregatio seu institutio *fiat de consensu . . . Ordinarii et cum litteris testimonialibus ejusdem.* Et formulae a Pio PP. IX traditae, diserte aiunt: "*Confraternitatem. . . de consensu Ordinarii qui ejusdem Confraternitatis institutum, pietatem ac religionem litteris patentibus* Nobis nuper exhibitis commendavit . . . per praesentes erigimus itemque . . Confraternitatem . . attentis Episcopi seu Ordinarii loci consensu ac litteris testimonialibus,

quibus ejus instituti pietas ac religio commendatur, Nostri Archiconfraternitati adjungimus et aggregamus."

Hinc quaeritur:

1. An dicta conditio sufficienter impleatur quum Ordinarius loci litteras testimoniales in antecessum non dat, sed tantum in diplomate erectionis vel aggregationis sibi transmisso his verbis subscribit vel etiam aequivalentibus: *Vidimus et executioni dari permisimus?*

2. An saltem sufficiat Ordinarium suam subscriptionem apponere quum in diplomate erectionis ipsi transmisso a superiore Ordinis non leguntur verba *erigimus*, sed: *facultatem concedimus erigendi*, et dicta subscriptio actualem erectionem praecedit.

II. Cum saepe longe distet Archiconfraternitatis moderator seu superior Ordinis religiosi, factum est ut plerumque formulae ab iis subscriptae et sigillo munitae in cancellaria Episcopatuum, vel in aliqua Ordinis domo in antecessum deponantur, quibus suo tempore depositarius utitur ad erectionem vel aggregationem, nomen Rectoris datumque in formula apponens.

Quaeritur igitur an erectio vel aggregatio hoc modo peracta uti valida sit retinenda?

III. Decreto Urbis et Orbis diei 8 Januarii, 1861, facta est Ordinariis potestas Parochos pro tempore in rectores, moderatores etc., Confraternitatis nominandi; hinc quaeritur:

An ex eodem Decreto potuerint Ordinarii delegare non solum Parochos sed etiam Eleemosynarios, Capellanos communitatum vel piorum locorum quoad Confraternitates in Ecclesiis ipsis concreditis, independenter a parocho, uti communiter fit in Galliis, vel etiam Vicarios tum ob nimias Parochi occupationes, tum aliis de causis?

IV. In multis Confraternitatibus, Congregationibus, seu Associationibus, v. g. in iis quae a Prima Primaria dependent, usu receptum est, ut in congregationes, confraternitates, piasque associationes admitti cupientes desiderium suum consilio et Directori Congregationis prius aperiant, qui si, deliberatione adhibita, annuant petitioni, dies statuitur, quo postulantes solemni ritu et forma recipiuntur. Eo die omnes conveniunt in sodalitatis Ecclesiam, concio habetur, Postulantes juxta ordinem formulam consecrationis B. Mariae Virginis alta voce emittunt; dein *Rector manu extensa haec vel similia profert: Ego auctoritate mihi concessa recipio vos in congregationem participesque facio Indulgentiarum et Privilegiorum* etc. . . .

Jam vero ad majorem istiusmodi receptionis solemnitatem

saepe saepius a Rectore invitatur sacerdos extraneus, qui concionem habet, caeremoniae praeest, numismata, Rosaria, scapularia, aliaque signa, quae sunt sodalibus tradenda, benedicit, imo et profert verba superius relata. Plerique ex Congregationum rectoribus id fieri posse pro certo habent, seu solam inscriptionem in albo sufficere putant, sive quia persuasum habent facultatem sodales recipiendi se posse subdelegare ; hinc quaeritur :

1. An istiusmodi ritus sit habendus ut essentialis ? quatenus negative—

2. An moderator associationis munus admissionem eo modo peragendi alteri sacerdoti committere possit ?

3. An id possit eo saltem in casu quo Associationis statuta, approbante Ordinario, hanc ei facultatem expresse assererent ?

Porro S. C. Ind. Sacrisque Rel. praeposita relatis dubiis audito unius ex Consultoribus voto, respondendum censuit :

Ad I. Ad primam partem, *negative.*

Ad secundam partem, *non sufficere.*

Ad II. *Negative.*

Ad III. *Affirmative.*

Ad IV. Ad primam partem, quoad actum receptionis in sodalitatem et benedictionem scapularium, rosarium, etc., *affirmative* ; quoad ceteras caeremonias, *negative.*

Ad secundam partem, *affirmative*, si habeat potestatem subdelegandi : secus, *negative* ;

Ad tertiam partem, *affirmative.*

Datum Romae etc., 3 Dec., 1892.

DE OBLIGATIONE EX PRIVILEGIO SABBATINO.

De parvi officii B. Mariae Virginis recitatione, et abstinentia a carnibus praescripta Sodalibus Confraternitatis eiusdem B. Mariae Virginis a Monte Carmelo, qui privilegio frui volunt *Sabbatino* nuncupato.

Huic Sacrae Indulgentiarum Congregationi sequentia dubia dirimenda proponuntur.

I. Fideles recepti in Confraternitatem B. M. V. de Monte Carmelo, qui frui cupiunt privilegio sabbatino, si legere bene sciunt, possuntne (*a*) proprio arbitrio eligere inter recitationem quotidianam parvi officii et abstinentiam a carnibus quaque feria IV, una cum strictiori observantia ieiuniorum et vigiliarum ab Ecclesia praescriptarum, an potius (*b*) tenentur exclusive ad praedictam officii recitationem ?

II. An haec a carnibus abstinentia quaque feria IV praescripta iis qui praefato privilegio frui volunt excludat etiam usum ovorum et lacticiniorum?

III. Qui hanc abstinentiam ad praedictum finem observant, possuntne uti Indulto Bullae Cruciatae, ita ut liceat ipsis mitigare iuxta hoc indultum rigorem abstinentiae vel in quaque feria IV, vel in vigiliis aliisque diebus prohibitis, quin amittant ius ad privilegium sabbatinum?

IV. Possuntne iidem, quin praefatum privilegium amittant uti indulto seu dispensatione, quae tempore Quadragesimae concedi solet, ad carnes comedendas?

Quibus dubiis S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita respondendum censuit.

§ Ad I. Ad primam partem, *negative.* Ad secundam, *affirmative.*

§ Ad II. *Negative.*

§ Ad III. *Negative.*

§ Ad IV. *Negative.*

§ Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 3 Decembris 1892.

L. ✠ S. Fr. ALOISIUS, *Card.* SEPIACCI, *Praef.*
ALEXANDER, *Archiep.* NICOPOLIT. *Secret.*

BOOK REVIEW.

COLLECTANEA S. Congregationis de Propaganda Fide, seu Decreta, Instructiones, Rescripta pro Apostolicis missionibus ex tabulario ejusdem Sacrae Congregationis deprompta.—Romae ex Typographia polyglotta S. C. de Propaganda, Fide. MDCCCXCIII.

In 1880 the Superiors of the seminary for the foreign missions in Paris published a collection of the various Constitutions, Decrees, Instructions and Indults issued by the Holy See for the missionary clergy of different countries. It made a stately folio volume of some 600 pages under the title of *Collectanea Constitutionum, Decretorum, Iudultorum ac Instructionum Sanctae Sedis ad usum operariorum apostolicorum Societatis Missionum ad exteros selecta et ordine digesta cura moderatorum Seminarii Parisiensis ejusdem Societatis.* Cardinal Barnabo had given his sanction to the work and when finished it was dedicated to the late Cardinal Simeoni. Although the work was admirable and perfect in its way, Cardinal Simeoni at once arranged to have a separate edition published under the auspices of the Propaganda. This was all the more desirable, as it would insure not only the accuracy of the work and give to it an authoritative character, but there was a certain assurance that, as an official work, it would be continued and kept up to date by periodical additions under competent direction. The interest which Cardinal Simeoni manifested by a personal superintendence of the work so far as his duties permitted it, ceased only with his death. Cardinal Ledochowski, who realized no less the importance of such a repertory for the use of the missionary clergy, had it brought to conclusion.

This new work, besides containing a large amount of additional matter, which expands its size by nearly 200 pages, shows a slight change in the division of subjects. Instead of the three parts *De Personis, De Sacramentis* and *De Praeceptis*, we have here *De Personis, De Rebus* and *De Fide et moribus.* The subject *De Scholis* which previously occupied about five columns of the Appendix, forms a chapter of more than thirty columns under the first division in the body of the work.

A separate title which treats *De locis et bonis sacris* has been added to the second part; and a considerable amount of new material enters into the third part.

The chapters where necessary are sub-divided into articles. These contain in chronological order the various official utterances of the Holy See to the missionaries, beginning with the year 1622, when the S. Congregation of the Propaganda was first established, and reaching down to the year 1892. Here and there earlier documents are introduced for the purpose of completing the survey. All the documents have been carefully transcribed from and compared with the originals preserved in the Archives.

There have been also some changes by way of elimination of certain decrees which appear to have had a purely local application or were of doubtful interpretation.

One of the most valuable features in a work of this kind is of course the index, and the topical arrangement as well as the general completeness of the subjects referred to in the *Index Rerum* make it of really practical worth, which can not be said of most other ecclesiastical publications of a similar character.

The work is comparatively free from typographical errors; one of an ugly nature, although readily corrected by the context, occurs in the Instructio of the S. Office, Dec. 9, 1874, where, page 452, the phrase "adsit omnino scandalum" should read "*ab*sit omnino, etc." As we shall have frequent occasion to refer to this collection it will be needless to dwell on its contents in a more detailed way.

COMMENTARIUM IN FACULTATES APOSTOLICAS, quæ Episcopis et Vicariis Apostolicis per modum Formularum concedi solent, ad usum Venerabilis Cleri Americani concinnatum ab Antonio Konings, C. SS. R. Editio tertia recognita et aucta curante Jos. Putzer, ejusdem Congregationis.

A priest with any experience whatever in the practical work of the ministry, cannot fail to appreciate the importance and advantage of having a clear understanding of the Faculties accorded to our Bishops. It was at the request of a number of Bishops that the late Fr. Konings, C.SS.R., undertook to write a short commentary on these Faculties, which was published after his death, in 1848. In a small volume the eminent author had collected much valuable information, and hence it was received with general satisfaction by

the clergy. However, it is well known that Fr. Konings himself was never thoroughly satisfied with his own work, and he felt that it was by no means complete. Accordingly the Rev. Joseph Putzer, who for several years ably filled the chair of Moral Theology at Ilchester, vacated by Fr. Konings, was, upon the demise of the author of the *Commentarium in Facultates Apostolicas*, to revise and complete the work, so as to make it further useful for our clergy. Fr. Putzer spent a number of years in preparing the present edition, and we can testify to his having made an exhaustive study of the subject. He has endeavored to develop especially the practical side of the subject, and to arrange matters in such a manner as to furnish in this work a collection of all the information necessary for a proper understanding of the topics in question.

At the present writing the book is still in the hands of the printer, but from the MS. pages which we were permitted to see, it is plain that we have before us an almost entirely new work. For the present we shall only give a summary sketch of Fr. Putzer's labor in order to enable the reader to form a correct estimate of its usefulness.

The book is made up of two parts and an appendix. In Part I. (Pars generalis), the following subjects are treated: (*a*) the nature of the faculties granted to our Bishops; (*b*) their origin; (*c*) their relation to the *potestas ordinaria* and *quasi-ordinaria* of Bishops and to one another; (*d*) a short summary of the rules to be followed in their interpretation; (*e*) an exposition of the manner in which they are to be communicated and sub delegated by the Bishops to their priests; (*f*) the different modes of cessation, and finally, (*g*) their practical application. In Part II. (Pars specialis), there is an explanation of each separate article of the four Formulas of Faculties granted to our Bishops. Accompanying each article there is a concise doctrinal exposition derived from the most approved authors and from many Decrees of the Roman Congregations. Thus, for instance, the impediments to matrimony which occur in the Formulas, are discussed at some length. In a similar manner are treated the *Privilegium Paulinum*, the Indulgence *in articulo mortis*, matters concerning vows, the *Privilegium altaris*, Confraternities, indulgenced articles, Way of the Cross, etc., matters that are of frequent occurrence in the practical care of souls. Extensive use has also been made of the Decrees *S. Congr. Indulgent.* However, these Decrees are not quoted in full, the Editor being content in most cases with a reference to the number of the *Collectio authentica*. The Commentary has also embodied substantially the

information that R. P. Beringer, S. J., has collected in his well known work on the subject of Indulgences.

The Appendix contains the *Formulæ ordinariæ* which are granted to Bishops, Vicars, and Prefects Apostolic in other countries, in so far as they differ from the *Formula I.* of our Bishops. The work is concluded by some supplementary remarks of a practical nature in harmony with the scope of the book, and a complete alphabetical index. Throughout mention is also made of the general privileges of Religious and of the Faculties of the *Pagella S. Pœnitentiariæ pro Confessariis*, in so far as they have reference to the respective subjects under consideration.

Among the works which have been consulted most extensively in the compilation of the Commentary are enumerated: Theologia Moralis S. Alph. and the Compendia Moralia of Aertnys, D'Annibale, Konings, Lehmkuhl, Marc, Sabetti, etc.; then the works on matrimony by Feije, Gasparri, Joder, Kutschker, Planchard, Zittelli, etc.; also the *Collections:* of Paris, 1880, of Bizarri, Monacelli, Lucidi, Ferraris. Of the Canonists the following are chiefly quoted: Aichner (Bishop of Brixen) Compendium Juris Eccl., Reiffenstuel, Smith, De Angelis, etc. Of Reviews: Nouvelle Revue Theologique, Quartalschrift (Linz), AMERICAN ECCLESIASTICAL REVIEW, Pastoralblatt (St. Louis), Zeitschrift fuer Kath. Theologie (Innsbruck), Ephemerides liturgicæ, Il Monitore Ecclesiastico, Acta S. Sedis, Irish Ecclesiastical Record, etc. The work has been printed under the personal supervision of the Editor at Ilchester. In its complete form it will cover about 450 pages, making a volume nearly three times as large as that of the former edition.

(Orders of the book may be made to Rev. Jos. Wuest, Redemptorist College, Ilchester, Md. Howard Co. Price, $2.00.)

1. MANUAL OF THE HOLY FAMILY. Prayers and General Instructions for Catholic Families.—By Rev. B. Hammer, O.S.F.—Benziger Bros., 1893.

2. A PICTURE OF THE HOLY FAMILY.

The Benziger Bros. have published both a manual and an excellent picture, both of which will greatly facilitate the introduction and maintenance of the Association lately urged upon Catholics throughout the world by Leo XIII. The book contains not only the rules of the Society of the Holy Family and the ordinary devotions proper for a Catholic household, but it has a number of ad-

mirable instructions in which the duties of the family and its individual members are laid down in a practical manner. Thus we have instructions for men: the husband, the father, as head of the household, as citizen, as a member of the congregation. In the same way there are instructions for the wife, the mother, the mistress of the house, etc.; the relations between the family and the parish priest, the various household devotions, etc.—all this is treated of in a practical and concise manner.

To the picture, which makes a truly handsome and becoming ornament for the Catholic home, we have already called attention in our last issue.

THE PICTORIAL CHURCH FOR CHILDREN, or the Teaching of the Church Made Known to the Little Ones by Pictures, Stories, Examples and Parables.—By Rev. J. Brelivet.—Barre, Vt., 1893.

The title speaks sufficiently for the character of the book. It embodies the idea of the Kindergarten system which appeals to the senses and imagination of the child, and thus reaches effectually both mind and heart. This method which deserves to be perfected and carried into all our elementary schools, adapts itself particularly to religious instruction. Fr. Brelivet's little book is a fair sample of what a work of this kind should be. The language is simple and affectionate, except the verses introduced here and there, which are wretched, almost without exception, and not at all such as appeal to a child's sense, nor do they cling readily to the memory. The letterpress is fine, large and clear type, a very important feature in a book of this sort. The illustrations are generally tasteful and to the purpose; but the author's own picture on the cover should, for obvious reasons, have been omitted.

REMINISCENCES OF EDGAR P. WADHAMS, First Bishop of Ogdensburg—By Rev. C. A. Walworth; with Preface by Rt. Rev. H. Gabriels, D.D.—Benziger Bros., 1893.

LA FELICITA NELL'INFERNO e lo "Sguardo inditro" del Prof. Mivart. Replica di S. M. Brandi, S.J.—Roma: A. Befani, 1893.

THE WITNESS OF THE SAINTS or the Saints and the Church.—By Henry Sebastian Bowden.—London: Burns & Oates, 1893. (Benziger Bros.)

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HOMILETIC MONTHLY

Eleventh Sunday after Pentecost.
Twelfth Sunday after Pentecost.
Assumption of the Blessed Virgin.
Thirteenth Sunday after Pentecost.
Fourteenth Sunday after Pentecost.

ELEVENTH SUNDAY AFTER PENTECOST.

Epist. I Cor. XV, 1-10.
Gosp. Mark VII, 31-37.

Subject.—*The Evil Effects of Sin.*

Text.—"*Man, when he was in honor, did not understand: he is compared to senseless beasts, and is become like to them.*" (Ps. 48, 13.)

Introduction.—The man whom Jesus healed may be considered as a type of those poor souls whom sin has made deaf to the calls of grace and dumb in their dislike of prayer. Here are two evils resulting from *sin*. But the Scriptures speak of the unhappy state of sinners in stronger words: they are said to be deaf and dumb and blind, and ensnared in all their members. If man, when he was in honor and enjoying the delights of Paradise, did not understand, how more striking is the truth that after sin, he became like senseless beasts—yea, more brutish still. For as physical deafness and blindness cut off two most important avenues of knowledge, and of the right appreciation of things, from the soul; so spiritual blindness and deafness, induced by *sin*, deprive us of the right appreciation of spiritual things. The spiritual light is shining, indeed; and the spiritual voices are filling our ears with heavenly clamors. Alas! we see not nor hear!

Transition.—Brethren, we are not senseless beasts in the order of creation; we are destined for unspeakable honor. Shall it be our eternal cry of hopeless remorse, that when we were in honor, we did not understand? And that, without a sigh of regret, we allowed ourselves to become like senseless beasts? Let us quicken our sight, and see the

I. Evil effects of sin in the Soul:

II. Evil effects of sin in the Body.

First Point.—Perhaps, brethren, we are accustomed to think of mortal sin as depriving us of Heaven, and meriting Hell—two awful considerations, indeed! But then, again, we are tempted to think that the evil done may be easily repaired by a good confession. Let us suppose that this "confession" has been made well, without stopping to consider, just now, the miserable presumption that will make the adorable Mercy of God a plaything of our passions, and His too-patient Love a mask for our ingratitude. That Love and Mercy has pardoned us and restored us once more to God's favor. Has everything been placed on the footing it had before the commission of sin? Recall the sin of Adam. God pardoned him, forgetting the offense: Heaven might once more be his—after the Redeemer should first have opened it by untold sufferings! But Adam—? In the sweat of his face shall he eat bread; and the ground, fruitful before of all bounty and richness and sweetness, shall yield him thorns and thistles. But that majestic soul of his, formerly graced with such beauty, wisdom, order, strength love—how it feels the sad effect of its sin! Darkness of the understanding, weakness of the will, and a strong inclination to evil now reside where before was a wisdom beyond that of all the generations of men combined; a will fortified with grace, and fed with high delights and aspirations; a wondrous subjection of his passions to reason!

These sad effects of one sin have descended as an heirloom unto all the children of Adam. Fools that we are to suppose that future and graver sins than that of Adam shall not be punished in some wise, even after they have been pardoned!

Omitting the consideration of the punishment of *Purgatory*, which is only less than that of Hell—let us look at some details of the punishment of sin that possess even a sadder aspect. These are

a. Darkness of the understanding. Our Saviour, the Light of the World, came to teach sinful man the things that were to his peace. "And the Light shined *in darkness*," says St. John, "and *the darkness did not comprehend it.*" Forever in the history of mankind did the light of divine grace shine before men's eyes, and they worshipped idols! But the Chosen People? Moses they had, and the prophets; and God Himself came into their midst—and "they crucified the Lord of Glory." Sin will cause the hearts of men to grow gross—yea, the hearts of *this* generation have grown gross; seeing, we do not see; and hearing, we do not understand! Is not this true of our own individual souls, brethren? Has not ambition, love of gain, jealousy, or sloth, been gradually blinding our eyes? What about that one sin, concerning which some one has said, that whatever sins may go down to hell, it alone could people hell with its inmates? the sin, namely, of *impurity*, which seems to have a specially strong power of darkening the spiritual understanding?

b. Weakness of the will, which becomes more and more enfeebled as its inordinate cravings are satisfied. And so the angry heart loses gradually all control over itself, and visits things animate and inanimate alike with its senseless outbursts and vindictive frenzies: the unjust heart, frightened at its first theft, its first dishonesty in the business life, becomes accustomed to constantly increasing duplicity and dishonesty; the slothful heart, open erst to the urgent calls of repentence, defers, with less and less remorse, its conversion from day to day; the impure heart, pouring all its blood in shame to the face after the commission, or at the confession, of its first sin, learns gradually to love

its filth, to confess without modesty or shamefacedness, nay, to boast—oh! God! to boast—of its filthiness, and to glory in its shame! And thus with the other classes of sin.

What withstood the tenderest entreaties of Christ in that elder day when, with the thousand arts of miracle and prophecy, and preaching and healing, He sought to bring the Jewish people to God's feet? Not, surely, any want of desire on His part, any slothfulness in His mission. *Quaerens me sedisti lassus*—seeking men, as St. Augustine says, the feet of Jesus grew aweary! "*How often* would I have gathered thee, as the hen doth her brood underneath her wing, and *thou wouldst not.*" How feeble our own wills are, brethren! Say, rather, how strong they have become with the strength of that host of fallen angels, whose endless cry is *non serviam*, "I will *not* serve."

c. *A strong inclination to evil.* The will, untainted by sin, leaned naturally to goodness before the Fall. Now its motto seems rather to be *non serviam*, "I will not obey." When we commit sin, we are not tempted by God; "for God is not a tempter unto evil, and He tempteth no man. But every man is tempted *by his own concupiscence*, being drawn away and allured." (James i, 13, 14.) Our heritage is this; but by sin we make it our own in another sense. The fire is indeed enkindled in our very nature; but by sin we fan it into a blaze, and urge it on until it consumes the soul with its fiery heats. We feed our passions by sin, instead of mortifying them by virtue! Hear the angry man asserting that his passion carries him away, before he is aware of it, into imprecations and blasphemies, into injustice and calumny, into blows, and perhaps murder: hear the unjust man pleading in defense of his dishonesty, the necessities of wife and children, or the sanction of example: hear the impure man casting suspicion on all virtue, as though it were im-

possible to be chaste; or striving to palliate his sins with the assertion that his passions overcome him! When shall we have the common sense to see, and the manliness to acknowledge, that on our own *sins*, our own self-indulgence, must the blame be laid?

Second Point.—Nevertheless, so closely is body joined to soul, so much influence has the soul on the body, and the body on the soul, that there is something of truth in the pleadings of the sinner. Truly, his bodily passions have become so strong by sin, that it is exceedingly difficult at times to restrain them within the bounds of reason. Is this, however, a palliation of sin? We sin with our eyes open. We know that we are constantly strengthening the flesh and at the same time weakening the spirit. The passions grow strong by indulgence, the will grows weak by complaisance. We know all this, and we continue to sin! The drunkard has learned the fatality of the glass—a little indulgence, and a new weakening of will-power, and a new strengthening of an inveterate habit! What then? Is he guiltless? And so it is with other sins. Gradually, almost imperceptibly, the sin is working like leaven within us, until the "whole lump is leavened."

Conclusion.—We must not think, then, that sin pardoned is sin wholly destroyed. God forgives the guilt, but leaves a temporal punishment. Tears of penance here, or flames of purgatory hereafter, must follow. But, as we have seen, there is perhaps a sadder effect of sin—an effect we are too apt to forget. Let us fear *spiritual blindness*; for which, at some period of our life, the light may begin forever to shine in vain, and *spiritual deafness*, which may become so great as to dull our sense forever to the warning voice of grace, and *spiritual dumbness*, which may at some moment seal the lips forever to the prayer that alone can save us! Brethren, I do not preach an impossible, nay, an unlikely case, in speaking of this sad effect of sin. History, sacred and profane, is filled with illustrations. Indeed, as no man has ever

lacked sufficient light and graces to be saved, we may conclude that Hell itself is but a history of such effects of sin as we have been considering this morning.

TWELFTH SUNDAY AFTER PENTECOST.

Epist. 2 Cor. III, 4-9.
Gosp. Luke X, 23-37.

Subject.—*The Christian Priesthood.*

Text.—"*Not that we are sufficient to think anything of ourselves as of ourselves; but our sufficiency is from God.*" (Epist.)

Introduction.—St. Paul compares the Christian priesthood with that of the Old Law. He claims a grander glory for the former than for the latter; but acknowledges, too, that all this high glory and wondrous prerogative comes from God, without whom we can do nothing, as our Saviour informs us. The Gospel of this day, read in a spiritual or figurative sense, teaches the glory of the priesthood of Christ. For however much the wounds of that poor man mentioned in the Gospel—namely the whole human race, wounded unto death by original and actual sin—might appeal for sympathy and healing treatment, the priests and levites of the Old Law were unable to give essential relief. The Good Samaritan, Christ, must pour wine and oil into the wounds. This mission of Christ to save the human race is the mission of the Christian priesthood, unspeakably more powerful for good than that of the Old Law.

Transition.—As the dignities and prerogatives of the priest receive from Catholics the honor and respect they deserve, we shall not consider this portion of our subject, but we shall rather try to see how pastors and people should unite their energies for the accomplishment of the petition in the "Our Father" which Christ had in view in the establishment of the priesthood. "Thy kingdom come" must be the

prayer and the struggle of priest and people. In this light we shall consider the relations of the people toward the priest in his duties towards

I. Himself;
II. His people.

First Point.—*The priest has duties toward himself.*

He must labor constantly to bring the kingdom of God into his own heart with greater and more perfect fullness. He must see to it that, while preaching to others, he himself become not a castaway. His office, while in many respects safeguarding him, at the same time offers him many stumbling blocks. True it is, that the daily Mass, the daily recitation of his *Office*, the daily meditation, beads, prayers, etc., tend to keep his soul in the altitudes of union with God; but, while not *of* the world, his duty lies *in* the world—a world seated in iniquity and in the shadow of death; a world whose mists can cloud his eyes and whose coldness can pierce his heart. He has left it indeed in one sense, but must return to it in many senses.

Have you, brethren, no duty in this matter? It has been said, and perhaps with too much truth, that no one is sooner forgotten by his people than is a priest. Surely the life spent wholly for others should not lack remembrance of gratitude and prayer when its last chapter of zealous effort has been written, and death closes the volume. Nevertheless, brethren, not so much to this consideration of the propriety of praying for your dead spiritual guides do I speak now: for death seals destiny forever; and while prayer may give the soul its heaven sooner, it is powerless to *win* heaven for that soul. There is a nearer interest still for your meditation. If *death* should remind you of the necessity of praying for your spiritual guides, *life* should preach the same lesson with greater urgency. The priest is your guide, not alone by his counsels, but by his *sanctity*. For, strange as it may be, it yet seems a part of the mysterious providence of God, to condition the salvation or sanctification of many souls by the salvation or sanctification of one soul—the soul of the priest.

Second Point.—*Duties toward the people.* The priest is guide, counsellor, physician. For the right performance of his duties, not skill or patience only is required, but wisdom as well, and that divine illumination which is granted to prayer. It is, then, your own interests you consult in begging God to grant His lights and helps to those whom He has appointed over you. Again, the multiplicity of duties that fall to the lot of a priest in this missionary country leaves him but little space for the accomplishing of the best results in all his different lines of activity. Besides his distinctively spiritual offices of sacraments, instructions, sick-calls; besides the encouragement he must bestow upon the *good*, to continue in the path of holiness, and on the *bad*, to strive for a change of heart; besides the poor whom he must provide for and the unfortunate whom he must shelter—besides these and countless other passing duties, he must look after the *temporal* needs of the parish. The house of God must be becomingly adorned; the parochial school must be a constant object of solicitude. In all of these different spheres of action your sympathy, support and intelligent co-operation, can be made to produce much grander results than if the priest labored singly at the work. Each one should be an apostle in his own sphere. The household should breathe the odor of religious devotion and regularity, so that the religious instructions of the altar be not contradicted and baffled by the bad example or negligence of the home. Again, the poor have claims upon *you* as well as upon the priest; the unfortunate are objects for *your* commiseration, the evil-minded for *your* charitable warning and correction. Why shall these duties be esteemed proper only to the priestly office? Again, in such a country as ours, the voluntary contributions of the faithful are the only means to be relied on for the temporal needs of the parish. If, then, the priest finds himself burdened with the sordid work—wholly at variance with his tastes, his culture, his training—of collecting funds for church or school, should this work be esteemed as proper only for *him* to do? The needs are not his, after all, but your own. Above all, how

ungrateful, nay, how unjust it is, to visit the man who is doing *your* work, with coldness, rebuffs, insults—say, rather, with anything short of the kindliest sympathy and most cordial co-operation!

Conclusion.—With all kindliness, brethren, have these suggestions been made to you. You have a duty—shall I not rather call it a *prerogative* of those whom St. Peter styles "a chosen generation, *a kingly priesthood*, a holy nation, a purchased people"—toward your pastor. Prayer, encouragement, sympathy, co-operation—these are some of the ways in which you can assist him in working for the fulfillment of the prayer, *Thy Kingdom Come.*

ASSUMPTION OF THE BLESSED VIRGIN.

Epist. Ecclus. XXIV, 11-20.
Gosp. Luke X, 38-42.

Subject.—*Union with Jesus and Mary.*

Text.—"*Whither is thy Beloved gone, O most beautiful among women, whither is thy Beloved turned aside, and we will seek Him with thee*" (Cant. v, 17).

Introduction.—The words of our text breathe the desire of all holy souls to be united to their heavenly Spouse, Jesus Christ. In a special sense may they be applied to our Lady, who was so eminently and singularly the loved one of Christ, His "Lily among thorns;" and whose love for Him must have proved a source of keenest pain to her during the long years of her exile, from the day of His Ascension to that of her Assumption into Heaven.

Transition.—Jesus Christ is the Spouse of *our* souls, brethren. In the land of exile we must seek Him with earnest footsteps; and if we love Him we shall, like the Spouse in the Canticle, rest not until we have found *Him whom our soul loveth.* The Assumption of our Lady, uniting her for-

ever with Jesus, reminds us *whither our Beloved is gone*, and shows us how to find Him—"we will seek Him with thee," O Mary! To understand why we must seek Jesus through Mary we shall consider

I. Mary's union with Jesus;
II. Mary's union with us.

First Point.—Why do we dare to couple so intimately the name of Mary, a creature, with the name of Jesus, the Infinite God, who is "a jealous God," and will not brook any lessening of His honor, any division of the adoration due to Him alone? Who then is Mary? St. Matthew tells us in the first chapter of his Gospel: "Mary, of whom was born Jesus who is called Christ." In these words she is presented to us for the first time in the whole written word of God, by name. She is introduced to us, moreover, simply as the immediate link which, through her spouse, St. Joseph, binds Jesus Christ, the Son of God, to that long chain of generations from the royal Psalmist, which made Him truly the "Son of David."

Behold the simple manner in which Mary's name is first mentioned in the Bible. There is here no outburst of praise, no ecstatic *Magnificat*. And yet St. Matthew knew the meaning of her wonderful position in the scheme of man's redemption; he knew that she was the masterpiece of the mind of God—"our tainted nature's solitary boast," as the great Protestant poet styles her; he knew her sanctity, her prerogatives, her glory, her power! Brethren, he said all this, and more! Just as St. Paul, raised even to the third heaven, could tell us nothing more of its glory than that "eye hath not seen, nor ear heard, nor hath it entered into the heart of man" to conceive it; so St. Matthew knew that he could tell us nothing greater of Mary than that she was the Mother of Jesus! Tell me then who and what is Jesus, and I will tell you who and what must be His Blessed Mother. I shall not attempt, therefore, to praise Mary, but merely to indicate some features of her wonderful union with Jesus,

a. In the eternal designs of God. "He, from all eternity, foresaw the sorrowful fall of man by the transgression of Adam, and, in His mysterious purpose, He decreed, before the worlds were, that the Word should be made flesh. . . . And to this end, the eternal Creator, from the beginning, and before all ages, chose and ordained a woman to be the Mother of His only-begotten Son. . . ." (From the Bull defining the Immaculate Conception.)

b. In promise. You have seen how simply Mary's name is announced first in Scripture; consider how sublimely her office is shadowed forth! The words of St. Matthew are a mere historical statement of the fulfillment of the song and story, the prophecy and the long desire of Israel. His close association of the names of Jesus and Mary was no accident of the evangelistic pen. Their lesson and symbolism stretch back through a golden vista of types, figures and prophecy, back to the first record of the revelation of God to man. In that early dawn of our history, God Himself brings the personality and office of our Lady, her wondrously intimate union with Jesus, clearly before our eyes. The serpent's triumph shall be turned into defeat! "I will put enmity between thee and the woman; between thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." Wondrous association of Mary with our Redeemer!

c. In figure and prophecy. In the Psalms: "He hath set His tabernacle in the sun and He as a bridegroom cometh forth out of His bride-chamber." Again, "The Queen stood on thy right hand, surrounded with variety." In the Canticle of Canticles: "What manner of man is thy Beloved of the beloved, O thou most beautiful among women?" In Eccles: "He that made me, rested in my tabernacle." The prophecy in Isaias: "Behold, a virgin shall conceive and bear a Son, and His name shall be called Emmanuel," *i. e.*, "God with us." So, the Ark of Noë, the Burning

Bush, the Ark of the Covenant, the Rod of Aaron, the "Throne and Temple of Solomon;" so, Rebecca, Rachel, Abigail, Judith, Esther, etc., etc., etc.

d. In fulfillment. The Annunciation, Nativity, Calvary, etc., where, in the special and peculiar work of the Redeemer, Mary is found where Christ is found!

e. In heaven. The body and soul of Mary, so intimately united with Christ on earth, shall not be separated from Him in heaven! The Bible begins with Mary; in a certain sense it may be said to end with Mary. In the Apocalypse (chap. xii), we read: "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and, being with child, she cried, travailing in birth, and was in pain to be delivered. . . . And she brought forth a man-child, who was to rule all nations with an iron rod, and her son was taken up to God and to His throne"—words wonderfully suggestive of Mary's glory in heaven, and her divine Maternity!

Second Point.—Mary's union with us is a fruit of her union with Jesus. She is the mother of fair love—the love that beautifies the soul. She is the mother, not of our bodies, but of our souls; and she is such, not merely because she is the mother of Him who is our Brother, but by direct commission of Christ: "Son, behold thy mother," when, in the figure and person of St. John, she accepted the whole human race as her children. We have, then, a *right* to regard her as our Mother, and to pray her to lead us to her divine Son. We may be sure that in finding her we shall find Jesus; for we have been considering the wondrous union of Mary with Jesus, not alone on earth, but as well in *heaven*. But we must seek Him *with her; i. e.*, with that love, tenderness, purity, patience, displayed by her after the Ascension of Christ down to the day of her glorious Assumption.

Conclusion.—Pray Mary to teach us how to seek *Him*

whom our soul loveth. Beg her to obtain for us the grace of a constant union of our hearts with her loving heart; that so, finding her, we may be sure also of finding forever in heaven the divine Spouse of our souls. Amen.

THIRTEENTH SUNDAY AFTER PENTECOST.

Epist. Gal. III, 16–22.
Gosp. Luke XVII, 11–19.

Subject.—*Confidence.*

Text.—"*Jesus, Master, have mercy on us.*" (Gospel.)

Introduction.—The lesson of this Gospel seems to be the *shamefulness of ingratitude.* Even the long-suffering and most tender heart of Christ complains of the forgetfulness of the nine lepers, so quickly and so wonderfully cleansed from their loathsome disease. We may, nevertheless, take another lesson from the narrative—that of *confidence in the mercy of our Saviour.* He foresaw that the nine should forget their duty of thanksgiving, and still He cured them. The history of the whole human race has been one of shameful ingratitude to God. Christ knew this. He knew that, while the lepers should merely forget Him, there were those who should one day cry out, "Crucify Him! Crucify Him!"—*Him*, who had "done all things well," who was "powerful in word and work." Nevertheless, He *died* for those thankless hearts, and for that whole race of Adam which even until the Judgment Day, should repeat that story with endless iteration.

Transition.—Courage, thou sin-laden soul! Ingratitude is shameful; but despair is the worse sin. The whole life of Christ, nay, the whole story of God's dealings with men, from the fall of Adam even till this very hour, must be considered as a rebuke to the faint of heart, who say with Judas: "My sin is greater than that I may be pardoned." We shall consider

I. Confidence of pardon;
II. Confidence of helping grace.

First Point.—Narrate Judas' great sin, and Christ's tender attempt to win him back to grace, by calling him "*Friend*": St. Peter's denials, and Christ's glance of grace: Mary Magdalen's reception by Christ. Despair is, then, not only foolish, in its contradiction to all history, but is insulting to that mercy of God which is over all His works.

Second Point.—A more common form of distrust is that of the soul which sees itself falling again and again into the sins bewailed with tears in confession, and disowned with many fervent protestations of amendment for the future; and which is therefore tempted to think that it cannot do better in the future. Nevertheless, "God is faithful, who will not permit you to be tempted above that which you are able; but will also make with the temptation issue, that you may be able to bear it." (I Cor. 10, 13.) Whence, then, those repeated falls? Brethren, we must be reasonable in the service of God. His grace is never lacking to us; but on our part is needed *co-operation with grace*. The proverb has it: "The burnt child dreads the fire." We must not, then, rush into the dangerous occasions of sin. And just as the body, if allowed to go without proper nourishment, or to be weakened by excess of any kind, falls a prey to the slightest shafts of disease; so the soul, lacking the food of Holy Communion, and of daily prayer, or weakening its will by constant self-indulgence, must not look for endless miracles of divine grace to preserve it from spiritual disease and death.

Conclusion.—We must avoid the extremes of *presumption* and *despair*. Two thieves are crucified with Christ—one prayed, the other blasphemed. Both had merited temporal and eternal death—but one had *confidence* and *prayed!* Brethren, all things are promised to prayer. Do we pray enough for God's tender mercy, and all-sustaining grace?

FOURTEENTH SUNDAY AFTER PENTECOST.

Epist. Gal. V, 16-24.
Gosp. Matt. VI, 24-33.

Subject.—*Peace in war.*

Text—"*No man can serve two masters.*" (Gospel.)

Introduction.—The *spirit* and the *flesh*, spoken of in the Epistle, are the two masters; and "these are contrary one to another," says St. Paul. They cannot be at peace together; "for the flesh lusteth against the spirit, and the spirit against the flesh." These deadly enemies will not suffer us to be neutral; we must take sides with one or the other. Are we trying to "serve two masters"—the spirit of God, and the inclination of the flesh?

Transition.—Peace is sweet; but there is a peace which means slavery, and a peace which means victory. Although battling forever in this life, we may still enjoy that "peace which surpasseth understanding!" How? St. Paul tells us in this day's Epistle, that one of the fruits of the spirit is *peace*. Which side shall we espouse? The lesson of St. Paul is the lesson of history, and of daily experience; namely that joy and peace are found *only* in God's service. For

I. What are the fruits of the spirit?
II. What are the fruits of the flesh?

First Point.—Quote St. Paul's words in the Epistle. Show how peace of mind, desirable above all earthly possessions, follows from serving God. The Saints were never gloomy, morose, sad, dispirited; they enjoyed that "peace which the world" with all its riches and pleasures "cannot give."

Second Point.—St. Paul's words tell us the fruits of the flesh. All experience confirms their truth. What has

been the only cause of bitterness, remorse, sadness, contentions, feuds, etc., *in our own lives?*

Conclusion.—"Brethren, walk in the spirit, and you shall not fulfill the lusts of the flesh." (Epistle.) Beg of God to show you better not merely the *duty* but the *reward* of serving Him. Amen.

NOTES FOR PREACHER AND CATECHIST.

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There are men who do not think they have proved a thing until they have brought together, pell-mell, all the known proofs in the world. The consequence is that, after listening to one of their sermons, the question discussed appears more confused to you than ever.—(Mullois: *The Clergy and the Pulpit.*)

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The art of being natural in rhetoric is the result of genius with a few, with a Goldsmith, perhaps; but it is the fruit of much cultivation in the most of us, whether writers or speakers. When Jacobi was congratulated upon the ease with which he wrote, he replied: "You have little idea of the labor I expend in attaining perspicuity." He sometimes copied five times . . . Moore thought nothing of spending one month on one song, and Burns mooned for hours before he put pen to paper. Disraeli's wonderful invective deceived the multitude, but the initiated could easily detect Burke's form in Disraeli's sarcasms, as well as his cadences in Macaulay's descriptions . . . Pitt was, perhaps, one of the most striking examples of study and painstaking in the acquisition of vocabulary and style . . . Cardinal Newman, one of the greatest masters of vocabulary and rhythm and cadence in rhetoric, has given an account of the mental discipline to which he subjected himself in order to create the natural style which has made him famous.—(Sheppard: *Before an Audience.*)

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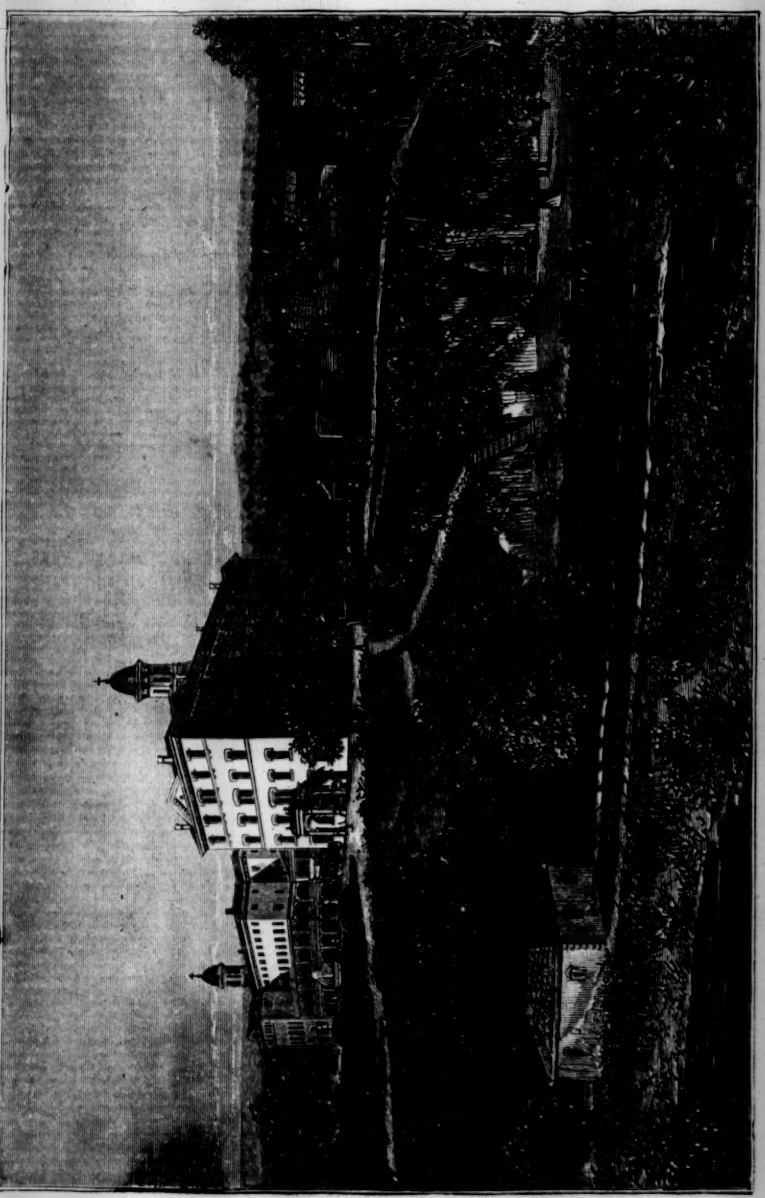

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